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# Teenage disclosure patterns in suburban school settings.

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TEENAGE DISCLOSURE PATTERNS  
IN SUBURBAN SCHOOL SETTINGS

A Dissertation Presented

By

RALPH BEREN

Submitted to the Graduate School  
of the  
University of Massachusetts  
in partial fulfillment of the requirements  
for the degree of

DOCTOR OF EDUCATION

June 1972

Major Subject: Humanistic Education and  
Curriculum Development

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TEENAGE DISCLOSURE PATTERNS  
IN SUBURBAN SCHOOL SETTINGS

A Dissertation

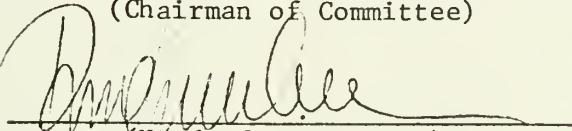
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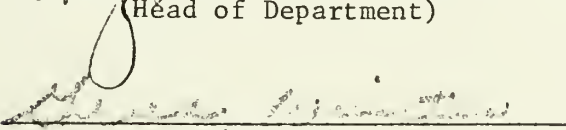
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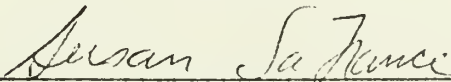
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JUNE 1972

For the Martins, to be read in their leisure.

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Before I came to the University of Massachusetts, I read considerably in the area of disclosure. I have found such authors as Jourard, Carl Rogers, Clark Moustakas, and Rollo May to be inspiring psychologists to read. I am grateful for their ideas about the importance of self-disclosure.

However, it was with my wife, Sylvia, that all the theory in books, in groups, in courses could be practiced. We've worked hard together on disclosing and in being open with each other.

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Teenage Disclosure Patterns  
In Suburban School Settings  
(June 1972)

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Directed by: Dr. Robert Sinclair

ABSTRACT

The central purpose of this study was to determine perceived disclosure patterns among selected students in the eighth, tenth and twelfth grades. The study investigated disclosure patterns in the classroom and four other less formal settings in the school. These other settings were the study hall, the hallway, the locker room, and the bathroom. An examination of student responses was measured along seven variables of self. The variables were titled attitudes and opinions, tastes and interests, school, money, personality, body, and feelings. The major hypotheses which gave direction to the study and which generated seven parallel research questions were:

1. The frequency of public and private disclosure among sampled students will vary according to selected school social environments.
2. There are differences in perceived public and private disclosure tendencies among the sample, when measured along selected variables of self.

One hundred and forty-seven students were identified as the sample population. They were from a suburban school setting. Pearson's chi-square analysis was used to determine significant differences. An error rate of  $p < .01$  was used for acceptable significance.

An analysis of student disclosure data reveals support for both hypotheses advanced. The data show:

1. The frequency of response varies significantly from one social setting to another. This study revealed that the study hall was the setting for the highest frequency of disclosure [ $\chi^2 (4) = 47.7, p < .01$ ]. Other high settings of disclosure were the hallway and the classroom, in that order. The locker room and the bathroom were the low settings of disclosure.
2. There is a highly significant difference in public and in private disclosure, [ $\chi^2 (6) = 78.4, p < .01$ ]. Two clusters developed. The first cluster was those aspects of self which were revealed frequently or publicly. These aspects, in order, were school, feelings, and tastes and interests. Those aspects which were not revealed frequently were kept private. These were body, money and personality.

A practical implication of this study is that teachers will have knowledge of the kinds of information which are shared easily (publicly) in school settings, and that information which is not readily shared (information here called private). Teachers will also know which school settings create an atmosphere for the sharing of more private information. The study implies that teachers can work with immediate information and carefully seek more private data at opportune times and places.

The instrument employed was an adaptation of the 1958 Jourard and Lasakow self-disclosure questionnaire. That study investigated public and private disclosures of college-age students to their favorite target persons (mother, father, same-sex friend, marriage partner).

There were two major differences between that study and this one:

1. This study investigates patterns among teenagers.
2. This study concerns itself with disclosure patterns in varied school environments.

## CHAPTER I

### INTRODUCTION

During the past decade there has been considerable interest in the nature of self-disclosure and its ramifications on the psychological development of human beings. The research on disclosure has ranged from defining self-disclosure,<sup>1</sup> to examining its relationship to emotional health,<sup>2</sup> to finding out what kinds of information individuals disclose to "target people."<sup>3</sup> In addition, much has been written concerning the setting in which disclosure takes place. The work on understanding the effect of the setting has centered on two aspects. First is the therapeutic relationship between therapist and patient where the effect of mutual transparency has been the object of study.<sup>4</sup> Second is the relationship between experimenter and subject in psychological testing

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<sup>1</sup>S. Jourard. The Transparent Self, (New York, Van Nostrand Company, Inc., 1964). Culbert, The Interpersonal Process of Self-Disclosure, (New York, Renaissance Editions Inc., 1967).

<sup>2</sup>Jourard. Op. Cit., pp. 19-31.

<sup>3</sup>S. Jourard & P. Lasakow. "Factors in Self-Disclosure," Journal of Abnormal and Social Psychology, Volume 56 (1958), pp. 91-98.

<sup>4</sup>C. B. Truax and R. Carkhuff. "Client and Therapist Transparency in Psychotherapeutic Encounter," Journal of Counseling Psychology, Volume 12 (1965), pp. 3-9.



situations.<sup>5</sup> What has been explored in the testing situation has been the effect of experimenter disclosure on subject disclosure. Recently there has been another area which has been the object of scrutiny--i.e., T-Groups where research has centered on the relationship between trainer disclosure and member disclosure.<sup>6</sup> Practically all of these studies have shown a positive relationship between emotional health and the individual's capacity for disclosing oneself to another person.<sup>7</sup>

The classroom is a natural setting in which to study self-disclosure. Yet, there has been little research about self-disclosure in the educational setting.<sup>8</sup> During a time when there is so much tumult in schools, when dehumanization throughout the schools is so rampant, when communication has broken down between teacher and student and between student and student, then self-disclosure ought to be scrutinized for

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<sup>5</sup>See several articles including:

L. R. Drag. "Experimenter-Subject Interaction: A situational determinant of differential levels of self-disclosure." Master's Thesis, 1968, University of Florida.

S. Jourard and P. Jaffe. "Influence of interviewer disclosure on self-disclosing behavior of Interviewees," Journal of Counseling Psychology, Volume 17 (1970), pp. 252-257.

Jourard and L. Kormann. "Getting To Know Experimenter and Its Effects on the EPPS Performance," Journal of Human Psychology, Fall, 1968.

Jourard and R. Friedman. "Experimenter-Subject 'Distance' and Self-Disclosure," Journal of Personality and Social Psychology, Volume 15 (1970), pp. 278-282.

<sup>6</sup>S. Culbert. "Trainer Self-Disclosure and Member Growth In a T-Group," Journal of Applied Behavior Sciences, Volume 4 (1968), pp. 47-73.

<sup>7</sup>See Chapter II for a detailed analysis of the relationship between health and disclosure.

<sup>8</sup>David Aspy, one of Jourard's students at University of Florida, informed me in a telephone conversation that there is some disclosure research being conducted in the Louisiana Public Schools. This conversation took place after the writing of this first chapter.



its salubrious effect on the emotional climate in schools. It is hoped that the present study will encourage others to explore the relationship between disclosure patterns and the environment in the classroom. It is also hoped that some teachers will use disclosure as one of the methods to encourage students to open up, and that in the process these same teachers will become more transparent themselves.

### Purpose of the Study

The purpose of this study is to determine perceived disclosure patterns among selected students in eighth, tenth, and twelfth grades. The study will investigate disclosure patterns taking place both in designated classrooms and other less formal settings in the school. Attempts will be made to discover similarities and differences of student disclosure in varied settings and recommendations will be advanced for how to develop a more ideal atmosphere for disclosure in the classroom. Finally, the effect of the demographic variables of grade and sex on student disclosure tendencies will also be investigated.

### Significance of the Study

The significance of this study has both practical and theoretical value. Theoretically, it is hoped that this study will encourage some teachers to incorporate using disclosure techniques as part of their teaching repertoire. The use of these techniques might encourage both teachers and students to become more open and honest about their feelings at a particular moment. The authentic act of disclosure encourages

a kind of relatedness, one person to another as two human beings, rather than as teacher to student or as student to student. In this writer's opinion, disclosure would discourage the playing of roles in the classroom. Encouraging people to shed their masks and to make themselves better known is one effective method of making schools more human and helping students know each other's similarities and differences.<sup>9</sup>

It is vital practically because it can specifically help colleges and universities which are interested in writing curricula focussed around student concerns. Such a program is now being developed in the Humanistic Center in the School of Education at the University of Massachusetts. One of the crucial questions that this center asks in the building of humanistic curriculum is how comfortable are students in disclosing? This study can help answer this question.

The study can also provide vital information to teachers who want open communication in their classes. Many teachers begin with the misconception that students want to disclose information about themselves. These teachers assume that students are comfortable with disclosure. The result of this notion is an impasse between teacher and student. The teacher expects the student to want to disclose more information and becomes irritated with the student when the disclosure does not happen. The student, anxious about revealing some secret information, resents the "invasion of privacy." This study should help to resolve the problem of the impasse by shedding light on student attitudes about disclosing personal information.

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<sup>9</sup>Chapter II offers a fuller discussion and presents evidence of the positive effect of disclosure.

The research here has other practical significance. Research has shown that persons disclose information to people whom they know and trust.<sup>10</sup> Therefore, this study should reveal some information about the trust level existing in these classrooms. If students have shared information with each other in a classroom, then that is one indicator that there is trust in the class.

This study could have other effects. It could help people to think about an alternative to attacking old problems in the classroom. For example, some teachers want to make the classroom a less formal place. One path to informality is to encourage open communication. Another problem in the classroom has been individualizing instruction. Encouraging disclosure is a different method to use when considering alternative ways to handle individualizing instruction. Disclosure patterns could shed new light on another traditional problem in class, that of grouping. For example, groups could be designed into more personal kinds of groups like trust or support groups in the class. In these groups a safe environment can be created where students can feel comfortable about sharing personal thoughts and feelings.

A result of this study could be a follow-up on what kinds of disclosure promote warm relationships between students or between student and teacher. Are some disclosures destructive to the classroom

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<sup>10</sup> Jourard. Self, p. 3. Also, see Jourard, "Self-Disclosure and other Cathexis," Journal of Abnormal and Social Psychology, Volume 59 (1959), pp. 428-431. Add, Jourard and M. Landsman, "Cognition, Cathexis and the 'Dynamic Effect' in Men's Self-Disclosing Behavior," Merrill-Palmer Quarterly of Behavior and Development, Volume 6 (1960), pp. 178-186.

environment? Which disclosures are nourishing? In what kinds of classroom settings can disclosure take place? Are some classroom settings more conducive to disclosure than others?

There are benefits for teachers in using disclosure, and this study might suggest some of these benefits. For example, if disclosure is a promoter of health as Jourard states,<sup>11</sup> then to encourage teachers to use disclosure can be a part of a self-renewal program. Disclosure does not have to be confined to the classroom and thus could be used as part of a teacher program, where teachers come to know each other as people with a common task and as people who are constantly interacting with each other. Teachers, too, have fears and anxieties about their own competencies and abilities as professionals. They also possess fears concerning themselves as competent people. Sharing information about these often "secret" anxieties can be a freeing experience for many people and can help teachers approach their jobs more freely.

### Methodology

A random sample of one hundred fifty students will provide the data for this study. The number will be divided between grades eight, ten and twelve. The number will also be divided according to sex.

The instrument used will be an adaptation of the Jourard Self-Disclosure questionnaire of sixty items. This instrument, made in 1958, was originally used by Jourard and Lasakow<sup>12</sup> who wanted to find out what

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<sup>11</sup>Chapter II discusses Jourard's ideas of disclosure and health.

<sup>12</sup>Jourard and Lasakow. Op. Cit., p. 92. The complete sixty-item questionnaire is found in the appendix.

kinds of information college students shared with target people--i.e., mother, father, spouse, best friend. The items, sixty in number, were arranged into six aspects of self, with ten items in each of the aspects.

The aspects of self were:

1. attitudes and opinions
2. tastes and interests
3. work (or studies)
4. money
5. personality
6. body

Students were asked to indicate the extent that they talked to the target person about each item. They were to indicate their response by a rating scale as follows:

- 0: Have told the other person nothing about this aspect of me.
- 1: Have talked in general terms about this item. The other person has only a general idea about this aspect of me.
- 2: Have talked in full and complete detail about this item to the other person. He knows me fully in this respect, and could describe me accurately.
- X: Have lied or misrepresented myself to the other person so that he has a false picture of me.

The data was analyzed through an analysis of variance with mixed between-within effects. Sex, race, and marital status were the between items while aspects of self and target people were the within items. Their findings were that blacks disclosed less than whites, women disclose



more than men. They also found that people varied in self-disclosure according to aspects of self. Two trends appeared; a high disclosure cluster on the first three aspects of self (attitudes and opinions, tastes and interests, and work) which the authors termed public disclosure and a low disclosure cluster on the last three (money, personality and body) which the authors termed private disclosure. Finally, they found that persons disclosed most to their mother and less to their father or same-sex friend.

Several pre-tests were run for this study--two at each grade level--to find how the test might be modified. It was found that:

1. The test was too long and students stated almost uniformly that they tired around item fifty.
2. There was universal agreement that some items were not relevant.

Students also agreed that some topics were omitted from the test.

3. The language was too cumbersome for many.

Therefore, the test was reduced to fifty items. Seventeen items which seemed most irrelevant to the students were deleted from the questionnaire, while seven items were added. The items added deal with relationships between peers, relationships with parents, relationships between boy-friend and girl-friend, time spent with cars and drugs, and three questions on sharing feelings in the "here and now." The items deleted include questions about favorite beverages, styles of houses, feelings about choice of career, total financial worth, saving amount, etc. As far as the settings are concerned, it was found by the students that the most crucial areas to examine for settings were: study hall,

classroom, locker room, hallway, and bathroom.<sup>13</sup>

The data was analyzed using Pearson's chi-square analysis. There are four factors. These factors are sex, grade, setting, aspects of self; the first two being the between factors and the last two being the within factors. With an expected eight subjects per between cell, the analysis will have 2,880 total degrees of freedom.

#### Approach of the Study

This study has two objectives; (1) to report on the kinds of information students share with each other, (2) to discover where disclosure takes place. The fifty items used on the questionnaire provide a fund of information on disclosure patterns. Each question and each aspect of self provide information on disclosure on that particular item or aspect of self. Each question will be itemized according to grade and sex.

A second purpose of the study is to discover where students disclose information in the schools. Which settings allow the students the kind of freedom and informality needed for sharing personal information? Each item will be computed according to the setting in which the disclosure takes place and each aspect of self was computed for the same information. Grade and sex differences and similarities will also be presented.

The primary data of this study are the students' perceptions in the form of responses about their disclosure patterns. The reports that

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<sup>13</sup>Chapter III presents a detailed description of the adaptations made for this study. Appendix B presents the original 1958 instrument while Appendix C shows the adapted instrument.

students gave on their disclosure patterns were quantitatively analyzed. The intention is not only to obtain a quantitative measure of the differences in student perception but it is also to obtain an indication of the nature of these differences. Two major hypotheses were set forth for investigation:

1. The frequency of public and private disclosure among sampled students will vary according to selected school social environments.
2. There are differences in perceived public and private disclosure tendencies among sampled students in the eighth, tenth and twelfth grades when measured along selected variables of self.

The following chapters describe the conduct of the study proposed on the preceding pages. Chapter II considers the theoretical and practical foundations of the study. Chapter III describes the sampled students, the development of the instrument, preliminary testing, and procedures for collecting, reporting and analyzing the data. The two remaining chapters report, analyze and interpret the findings, and report the implications for teachers and for further research.



## CHAPTER II

### REVIEW OF LITERATURE

This chapter reviews three aspects of literature on human disclosure. First will be selected articles and books that are research oriented and center on disclosure as the central focus of investigation. Second are novels and plays whose central characters struggle with the issue of self-disclosure in attempting to define themselves. It should be understood here that the issue of disclosure may not be the most important theme in the work, but is, at the very least, tangential to the major idea of the work. Third, selected books which present accounts of what is happening in the schools in the area of disclosure are reviewed.

#### Introduction

Since the beginning of the writings of history, man has always been concerned with his relationships with other men. Herodotus, considered the world's first historian, begins his book, The Histories<sup>14</sup> as one which will deal with only the facts:

In this book, the result of my inquiries into history, I hope to do two things: to preserve the memory of the past by putting on record the astonishing achievements both of our own and of the Asiatic peoples; secondly, and more particularly, to show how the two races came into conflict.<sup>15</sup>

However, the reader quickly learns that Herodotus has only told part of the story in his opening paragraph. What he did not state was how he was

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<sup>14</sup>Herodotus. The Histories, (Baltimore: Penguin, 1954).

<sup>15</sup>Ibid., p. 13.

going to preserve "the memory of the past." Herodotus does not only write history as fact. He also writes it as though it were a narrative. The narrative focuses on the relationships between persons, not just between nations or "races." But Herodotus quickly gives himself away when he continues his opening statements in his second and third paragraphs.

Persian histories put the responsibility for the quarrel on the Phoenicians. These people came originally from the coasts of the Indian Ocean; and as soon as they had penetrated into the Mediterranean and settled in that part of the country where they are to-day, they took to making long trading voyages . . . .

Here in Argos they displayed their wares, and five or six days later when they were nearly sold out, it so happened that a number of women came down to the beach to see the fair. Amongst them was the king's daughter whom Greek and Persian writers agree in calling Io, daughter of Inachus. These women were standing about near the vessel's stern, buying what they fancied, when suddenly the Phoenician sailors passed the word along and made a rush at them. The greater number got away; but Io and some others were caught and bundled aboard the ship, which cleared at once and made off for Egypt.<sup>16</sup>

Herodotus invites the reader to walk by his side, to watch the ancient world disclosing itself to the reader. He draws the reader into the ancient world by presenting that world's infinite variety and its uniqueness of character. Herodotus clearly tells us about the relationship between men in those times.

History is no longer written as Herodotus wrote it. Persons who want a degree in history are trained to examine the facts and to relate them in as objective a fashion as possible. Historiography, viz. the writing of history, has become a discipline in which the "hard cold facts" are the only story to be told. There is a small counter-movement to the objective writing of history, led by R. G. Collingwood, which believes that history is the historian's view of what happened. This movement

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<sup>16</sup>Ibid.

believes specifically that, "the historian must re-enact the past in his own mind."<sup>17</sup> A relation is established between the historian and the facts. The historian's duty, says Collingwood, is to examine the language, culture, and relationships existing in those times about which he is writing. The fact that Collingwood's movement is not popular among historians is in keeping with the temper of the times. Historically and culturally, we are living in times when the predominant life style of most persons appears to be rooted in relating to each other in an objective, rational, and scientific fashion. There is a movement which runs counter to this also. Like Collingwood's movement, it is small but it is significant. Roszak, in his book about the counter-culture, believes that if the counter-movement fails we are in for a new dark age.

If the resistance of the counter culture fails, I think there will be nothing in store for us but what anti-utopians like Huxley and Orwell have forecast . . . . Above all, the capacity of our emerging technocratic paradise to denature the imagination by appropriating to itself the whole meaning of Reason, Reality, Progress and Knowledge will render it impossible for men to give any name to their bothersomely unfulfilled potentialities but that of madness . . . .<sup>18</sup>

The purpose of this chapter is to present a broad perspective, historical and cultural, on how man relates to man. Although the predominant style is scientific and rational, there are alternative ways of relating. These alternatives, more subjective in their focus, are in this writer's opinion more healthy and nourishing. Central to the alternative subjective style of relating is the issue of disclosure. Man is

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<sup>17</sup>R. G. Collingwood. The Idea of History, (New York: Galaxy, 1956), p. 282.

<sup>18</sup>T. Roszak. The Making of a Counter Culture, (New York: Doubleday, 1969), p. xiii.

vulnerable when he discloses information, but his capacity for growth and for deep relationships is unlimited.<sup>19</sup> On the other hand, man is safe when he relates rationally, but he is also shut off from others. His potential for relating here is practically nill. This chapter will present considerable evidence to support the opinions in this paragraph.

Martin Buber in his significant work, I and Thou, states that we all have the potential to stand in relation to one another.<sup>20</sup> When we enter into a relationship with a Thou, we enter with our whole being, conscious of nothing else but the other. The relationship which is formed is called an I-Thou relationship. There are no boundaries to the relationship, as the relationship is infinite in its range of possibilities and uncontrollable. There is risk involved in such a relationship. When we enter into a relationship, giving ourselves totally, we stand to lose some of ourselves to the other. One of the rewards of such a meeting with a "significant other" is that both parties experience something like a peak experience in that the relationship formed seems to transcend time, is spontaneous and has the flavor of reverance and awe.<sup>21</sup>

Although we have the potential for a mutual relationship, few of us experience it. History does not tell us about I-Thou relationships. Instead, history is filled with I-It relationships, where people are trying to manipulate one another. As part of this relationship, there

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<sup>19</sup>Jourard. Self, pp. 4, 25-26.

<sup>20</sup>Martin Buber. I and Thou, (New York: Scribner, 1958).

<sup>21</sup>Abraham Maslow. Toward a Psychology of Being, (New York: Van Nostrand, 1962). See Chapter VI for the authors findings on peak experiences.

seems to have been an art to masking one's true motives. According to that history which devotes itself to the writing of heroes, this art was to be cultivated and mimicked. Indeed, statecraft in the last century was full of heroes who fooled each other. Their deception was carried out in the name of the state--raison d'etat, they called it. Bismarck dealt deceptively with Napoleon III for the sake of a strong Germany; and Napoleon was equally insidious in his dealings with Cavour for the sake of France; and Cavour lied to Garibaldi by masking his real intentions for the cause of a new and unified Italy. Machiavelli, although he wrote about statesmanship three hundred years earlier, wrote as though he were watching this procession of deception when he stated in The Prince:

It is not necessary for a prince to possess all the above named qualities; but it is essential that he should at least appear to have them. I will even venture to say, that to have and not to practice them constantly is pernicious, but to seem to have them is useful. For instance, a prince should seem to be merciful, faithful, humane, religious and upright . . . but he should have his mind trained so that, when occasion requires it, he may know how to change to the opposite . . . .<sup>22</sup>

If heroes are prototypes, they are there to be mimicked. This was especially true in the case of Bismarck, who practices statecraft, in the form of deception, almost perfectly. Peter Viereck, writing about the German generation which grew up at the end of Bismarck's reign as foreign minister, says; "Consider the 'effect of' a whole generation of schoolboys of reading such boasts in their heroes' memoirs."<sup>23</sup> Hans Kohn, writing

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<sup>22</sup>Micolo Machiavelli. The Prince, (New York: Mentor, 1952), p. 93.

<sup>23</sup>Peter Viereck. Meta-politicks: The Roots of the Nazi Mind, (New York: Capricorn Books, 1941), p. 207.



about the same generation in Germany, speaks of the influence of real-politik and Bismarck when referring to a conference of Prussian school principals in December of 1800 which, "called upon teachers to bring up nationalistic young Germans, and not young Greeks or Romans."<sup>24</sup>

Although modern history is filled with the deeds of deceptive politicians, the history of ancient man is filled with different relationships. Primitive men stood in relation to others. This was evident from their language and from their thought processes. Everything was personalized for him, even his relationship with nature. Here too, ancient man placed himself in an I-Thou relationship. Herodotus writes about the time that Xerxes was crossing the Hellespont to invade Greece with his formidable Persian forces. As he was crossing that body of water, a storm arose and destroyed many of his ships and all of the bridges which were built. Xerxes was furious with the Hellespont and decided to punish it by ordering his men to brand the Hellespont and to give it a lashing that it would never forget. When Xerxes was ready to cross again, the Hellespont stayed calm, allowing an unimpeded crossing. The Hellespont had learned its lesson.<sup>25</sup>

Modern man tends to find this story amusing. Xerxes is dismissed as childish, unrealistic, irrational. He may have been all of these things. The point lies more with our attitude toward Xerxes than with what he did. Part of the reason for our attitude is because we live in a scientific age where we tend to relate to things rather than people or

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<sup>24</sup>Hans Kohn. The Mind of Germany, (New York: Charles Scribner, 1960), p. 267.

<sup>25</sup>Herodotus. Op. cit., p. 429.

nature. Furthermore, we tend to treat people and nature as though they are things to be manipulated rather than appreciated for their intrinsic value. Defined in Buber's terms, our relationship with both nature and people is characterized by It-It as opposed to I-Thou. D. T. Suzuki illustrates the point, when he writes about some basic differences between Western and Eastern man.<sup>26</sup> He writes of Basho, a seventeenth century Japanese haiku poet, who himself wrote: "When I look carefully, I see the nazuna blooming by the hedge!"<sup>27</sup> Suzuki presents a commentary, rather detailed, about Basho's attitude concerning the blooming plant. It did not need to be touched, but only carressed by a look, "The poet can read in every petal the deepest mystery of life or being . . . there were vibrations of feeling somewhat akin to what Christians may call divine love. . . ."<sup>28</sup> Tennyson, on the other hand, has a verse about a flower which is very different.

Flower in the crannies wall,  
I pluck you out of the crannies;-  
Hold you here, root and all, in my hand,  
Little flower--but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.<sup>29</sup>

So, in order for Tennyson to fully understand the flower, it must be plucked up from the ground by its roots. When the flower is torn from the earth by its roots it is gone, destroyed. The relationship is

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<sup>26</sup>D. T. Suzuki, Erich Fromm, and Richard DeMartino. Zen Buddhism and Psychoanalysis, (New York: Grove Press, 1960).

<sup>27</sup>Ibid., p. 1.

<sup>28</sup>Ibid., p. 2.

<sup>29</sup>Ibid., p. 3.

finished. The flower was treated as an It and was not respected as something worthy enough to continue to live as a Thou.

Our relationship with nature is quite similar to our relationship with people. People are plucked, used, manipulated and treated as its. We become like the machines we have created--mechanized, cool, unemotional, disconnected from people. Fromm has some interesting words to say about how man is treated in industry:

In industry the person becomes an economic atom that dances to the tune of atomistic management. Your place is just here, you will sit in this fashion, your arms will move x inches in a course of y radius and the time of movement will be .000 minutes.<sup>30</sup>

Fromm, in the same chapter, asks the question of what is the relationship of man toward himself. His answer is that man basically has a "market orientation" and tends to see himself as a product contributing to the social system, ". . . the way he experiences himself, not as a man with love, fear, convictions, doubts but as that abstraction, alienated from his real nature. . ." <sup>31</sup>

So we tend to dismiss relationships as unscientific and not worthy of our time or as not useful to us. The result is that we live as individual, separated orbits, disconnected from each other. This is part of our ethic of individualism. This is only one part of our disconnectedness from each other.

The other part is the vulnerability which is both explicit and implicit in becoming known, in forming I-Thou relationships. One fear

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<sup>30</sup>Erich Fromm. The Sane Society, (Greenwich: Fawcett Books, 1955), p. 117.

<sup>31</sup>Ibid., p. 129.



is that other persons will use personal information against us. Therefore, we do not dare tell them information which will allow the others to control us. There is another aspect to vulnerability. It takes courage, responsibility to make ourselves known. As Maslow states, "There is a kind of daring, a going out in front all alone, a defiance, a challenge."<sup>32</sup>

Vulnerability is such a hazard that society has created for us convenient ways to escape knowing and being known. According to Egan in Encounter, society has created two forces which have institutionalized the lie:

First, there is a cultural ban against self-disclosure. This is particularly true for males. Where females are permitted to live in the "expressive" mode, males are not. They are raised to control their emotions.

Second, just as serious, there is a society-wide cultivation of the "lie" as a way of life.<sup>33</sup>

The existence of the lie necessarily dictates against the existence of self-disclosure. If males are raised to be invulnerable to emotions, then we have to protect ourselves against the truth of our emotions. We lie by simply denying the existence of emotions. But the lie is society-wide, says Egan. Indeed, one does not have to look very far for evidence of this. We have institutionalized lying in Politics. The President is "sold" according to the techniques which Madison Avenue thinks will sell the people. It does not matter so much what he says, but how he says it. We have institutionalized lying in our foreign policy. We are told that the enemy is vicious and destroys whole villages. He may well be. But

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<sup>32</sup>Maslow. Op. cit., p. 58.

<sup>33</sup>Gerard Egan. Encounter: Group Processes for Interpersonal Growth, (Belmont, California: Brooks/Cole Publishing, 1970), p. 199.

it is not disclosed that we do the same, until a leak occurs about the massacres at Mylai. And we are not told that we have destroyed in Vietnam an area as large as the state of Massachusetts.<sup>34</sup> Peter Marin, writing in the Saturday Review, gloomily describes the effect of lying on our kids in school today, "Every personal truth puts them at odds with the official version of things . . . every gesture demanded and rewarded is a kind of absolute lie. . . ."<sup>35</sup>

### Research

But there are consequences that one pays for living in a society where the lie has been institutionalized. If we live in a society which has as its slogan "playing it cool" or "keeping a stiff upper lip" or "playing it close to the vest," then we deny a basic side of ourselves--i.e., our emotions. Since the advent of Sigmund Freud, psychoanalysts and other psychiatrists have recognized the therapeutic value of disclosing emotional points of view, and the concomitant destructiveness of withholding the emotions. As mentioned in Chapter I,<sup>36</sup> Jourard and Fromm have both emphasized the importance of closing the gap between the presentation of self and of what one is really experiencing inside to others. Carl Rogers also finds this essential to health when he writes about the importance of congruency.<sup>37</sup> The difference between the public

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<sup>34</sup>Adam Chomsky. "In North Vietnam," New York Review of Books, August 13, 1970, p. 20.

<sup>35</sup>Peter Marin. "Children of the Apocalypse," Saturday Review, Volume 53, 1970, p. 72.

<sup>36</sup>See p. 12.

<sup>37</sup>Carl Rogers. On Becoming a Person, (Boston: Houghton Mifflin Company, 1961). See several chapters including 1, 2, 3, and 8.

self and the private self is crucial. The greater the gap between what one is feeling and what one shows to the world, the greater the chance for a kind of schizophrenic existence. Jourard argues that most people use a fantastic amount of energy to protect themselves and to maintain the masks they wear. He believes that most people really work at this protection and the amount of energy used is so debilitating that it has both physical and psychological consequences.

Every maladjusted person . . . struggles actively to avoid becoming known by another human being. He works at it ceaselessly, twenty-four hours daily, and it is work . . . I believe that in the effort to avoid becoming known, a person provides for himself a cancerous kind stress which is subtle and unrecognized but none the less effective, producing, not only the assorted patterns of unhealthy personality . . . but also the wide array of physical ills that have come to be recognized as the stock in trade of psychosomatic medicine. . . .<sup>38</sup>

There are those who are driven to distraction by wearing masks for the sake of appearances. Witness this account of a high school student a few days before he committed suicide.

You're a masked clown--so am I  
 We fool people--that's our job.  
 After so long putting up a front  
 You begin to live it--when before you just acted it.  
 Then you meet someone that is just the same.  
 And you're reminded--you think--  
 "Hey, I'm not me--I'm you--I forgot."  
 Then you laugh and fake out some move  
 It all seems okay--for now  
 But with experience behind us we are not old  
 Maybe we haven't got time to act anymore. Okay,  
 Says you--We'll try it your way--be yourself--  
 Go ahead--fall down--break, crack, broken back.  
 It doesn't work--  
 You can't be you  
 Your memory won't let you.  
 But being stubborn--you heal from the fall and  
 Try again. Sirens blare--everywhere--people going

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<sup>38</sup>Jourard. Self, p. 26.

In a mad rush--Black out--"NO, NO, NO--I am me  
 I am! You fall again--have you learned yet?  
 There's no way out so suffer.  
 But scream and yell that it is unfair.  
 You're sick of this ha-ha game--you want  
 To be free--unchained from the past.  
 Steve--where will we end?  
 Now laugh and say, "Who knows?"  
 Then go home and when you are alone--  
 Cry and hate me for reminding you.<sup>39</sup>

So many of us choose to hide our emotions, even from our dearest friends, no matter what the consequences, for to confront our feelings, and to disclose the confrontation to others is simultaneously exhilarating and painful. It is exhilarating because it is a part of us and it is a statement of who we are. It is painful because a display of emotion and a disclosure of the emotion makes us stand alone.

The courage to disclose, to display one's emotions, to be oneself, to put ourselves on the line and not to "play it cool," that kind of courage is necessary if we are to lead integrated lives. It is difficult to form I-Thou relationships, to be open instead of being deceptive. But the consequences of behaving differently seem too great and too debilitating unless we are willing to lead lives as half-people.

At this point, it is necessary to take a careful look at exactly what is meant by self-disclosure. Self-disclosure occurs when one person reveals to another person or persons information which is private and not readily available. There are several implications in the statement. For example, self-disclosure needs at least two persons who are either entering a relationship or perpetuating one. Another implication has to

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<sup>39</sup>Written by a former student of mine.

do with rewarding the other. The data revealed is often a reward for the trust existing between the two parties. There is, also, the issue of control. The discloser can control the kind of data revealed and how much of it he chooses to reveal. The receiver can control the relationship by his reaction to the discloser. Finally, there are the elements of risk and vulnerability. Although risk and vulnerability can be somewhat controlled by how the revealer expects his information to be received, the reaction of the receiver is not completely predictable.<sup>40</sup>

The kinds of information persons disclose has been the object of several studies. Jourard and Lasakow<sup>41</sup> found that people are more willing to talk about more intimate information such as feelings about their body and their personality. Fitzgerald<sup>42</sup> calls the first cluster--attitudes, tastes, opinions--"public"; while he names "private" the second cluster of personality and body. Jourard and Lasakow asked several questions during their study:

1. Do subjects vary in the extent to which they disclose themselves to target people?
2. Do subjects disclose some information more readily than others?
3. What are racial patterns of disclosure?
4. Are there sexual differences?

They found that the information disclosed is dependent upon who the receiver is. Mothers tend to receive more information than do fathers

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<sup>40</sup>See Culbert. It Takes Two To See One. Op. cit., pp. 6-11 for a complete examination of the role of the receiver.

<sup>41</sup>See p. 63.

<sup>42</sup>M. P. Fitzgerald. "Self-Disclosure, Expressed Self-Esteem, Social Distance," Journal of Psychology, Volume 56, (1963), p. 406.



from both male and female children. However, the amount of information varied according to whether or not the child was married. If so, the mother tended to receive less information than she did previous to her offspring's marriage. Males tended to share less information than females. In addition, blacks tended to disclose less than whites. Finally, subjects were uniformly high on disclosure about attitudes and tastes and low on sharing information about their personality and body.

One of the most important findings of the above study is the clear relationship between disclosure and cathexis for another. People will disclose more intimate information if they know and like the person they are communicating with. There are several studies which attempted to find the relationship between liking and disclosure. Worthy, Gary and Kahn<sup>43</sup> found that more intimate disclosures were made to those who were better liked. Jourard<sup>44</sup> found in a study of nurses that there was a significant correlation between liking and disclosure. In the same study, the nurses reported that they made more intimate disclosures to those others whom they felt close to, than to the others they worked with. Jourard in a study with Landsman<sup>45</sup> found a somewhat different situation existing among men. Although men reported that disclosures were fairly high with other men whom they liked, they were significantly high toward

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<sup>43</sup>M. Worthy, A. L. Gary, and G. M. Kahn. "Self-Disclosure as an Exchange Process," Journal of Personality and Social Psychology, Volume 13, (1969), pp. 59-63.

<sup>44</sup>S. Jourard. "Self-Disclosure and Other Cathexis," Journal of Abnormal and Social Psychology, Volume 59, (1959), pp. 428-431.

<sup>45</sup>S. Jourard and P. Landsman. "Cognition, Cathexis and 'Dyadic Effect' in Men's Self-Disclosure Behavior," Merrill-Palmer Quarterly, Volume 6, (1960), pp. 178-186.

men whom they felt they knew better. Knowing was more important for the men than was liking. Fitzgerald<sup>46</sup> confirmed the findings of the aforementioned studies. Instead of writing about "liking" or "knowing," he wrote about social distance. He found that as social distance was reduced, people moved from making "public" disclosures, toward revealing "private" information.

Worthy, Gary, and Kahn found another significant facet to disclosure. They stated that reciprocity is great--viz., that persons tend to disclose more to people who had disclosed information to them.<sup>47</sup> Jourard has called this the "dyadic effect."

The most powerful determiner of self-disclosure appears to be the willingness of the audience person to disclose himself to the subject to the same extent that he expects the subject to confide his own experiences. I have termed this the dyadic effect.<sup>48</sup>

Most of the work done in the "dyadic effect" has been carried out in studying the relationship between interviewer and subject on psychological tests. Powell<sup>49</sup> found that the most powerful catalyst for self-disclosure came from interviewer disclosure. Jourard and Peggy Jaffe<sup>50</sup> reported that subjects were more willing to discuss their reactions to twenty disclosure questions after the interviewer had first

<sup>46</sup>Fitzgerald. Op. cit., pp. 405-412.

<sup>47</sup>Worthy, Gary and Kahn. Op. cit., p. 62.

<sup>48</sup>S. Jourard. "Experimenter-Subject Dialogue: A Paradigm for a Humanistic Science of Psychology," Challenge of Humanistic Psychology, (New York: McGraw-Hill, 1967), p. 112.

<sup>49</sup>W. J. Powell. "Differential Effectiveness of Interviewer Interventions in Experimental Interviews," Journal of Consulting and Clinical Psychology, Volume 32, (1968), pp. 210-215.

<sup>50</sup>Jourard and P. Jaffe. "Influence of Interviewer Disclosure on the Self-Disclosing Behavior of Interviewers," Journal of Counseling Psychology, Volume 17, (1970), pp. 252-257.

revealed his reactions to each of the twenty questions. In addition, the authors found a rather remarkable correlation to length of time per disclosure. The longer the experimenter spoke, the longer the subject revealed. In fact, the length of time spoken was similar. If the experimenter spoke on one question for three minutes, the subject tended to do the same. Similar results were found Matarazzo, Wiens, and Saslow in a study of time and disclosure.<sup>51</sup>

Jourard and Robert Friedman<sup>52</sup> tested the dyadic effect by manipulating the environment. They set up two experiments. In the first, they tested Argyle's and Dean's theses that closer eye-contact created greater distance. The authors found this to be not so. In the case where eye contact was maintained from experimenter to subject, the number of seconds disclosing information on twenty questions increased from 1,000 seconds to 1,155 seconds. In the second experiment, Jourard and Friedman set up four groups. The groups were arranged from most distance between interviewer and subject to least distance between the two. In the first group, the greatest distance, the experimenter limited his responses to grunts and "yes, I see." He told nothing of himself. In the next group the experimenter told nothing of himself, either. The only difference was that the experimenter guided, with his hand, the subject to his seat. In the third experimental group, the interviewer

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<sup>51</sup>J. Matarazzo, A. Wiens, and G. Saslow. "Studies in Interview Speech Behavior," from L. Kraner and L. Ullmann, Research in Behavior Modification, (New York: Holt, Rhinhart & Winston, 1965), pp. 179-211.

<sup>52</sup>Jourard & R. Friedman. "Experimenter-Subject 'distance' and Self-Disclosure," Journal of Personality and Social Psychology, Volume 15, (1970), pp. 278-282.



spoke to the subject for three to five minutes about himself; while in the fourth group, the interviewer both guided the subject to his seat and spoke to the subject about himself for three to five minutes.

According to the results of the study, the information disclosed significantly increased from the first to the second group, and also increased from the second to the third group. The most significant increase occurred from the second to the third group; i.e., where the interviewer spoke about himself. There was no significant increase from the third to the fourth group.

There are other studies which support the "dyadic effect." Kormann ran an interesting experiment in 1967<sup>53</sup> and found that there was a significant difference when there was personal interaction between interviewer and subject. He administered the Rotter Incomplete Sentence Blank twice to a control group and twice to an experimental group. The control group sat and studied for thirty minutes between the administering of the two tests. By contrast, the experimenter spoke with an experimental group about personal data with each of the subjects during the thirty-minute lapse between tests. The answers in the experimental group changed significantly to more personal answers during the second tests. Lee Drag, one of Jourard's students at Florida, discovered similar findings. When she exposed herself to a subject in a game called "invitations," the subject responded by exposing himself more personally.<sup>54</sup>

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<sup>53</sup>S. Jourard. "Effects of Experimenters' Self-Disclosure," Unpublished manuscript, University of Florida, 1970, pp. 113-117.

<sup>54</sup>Ibid., pp. 117-121. Also, found in, Jourard, Disclosing Man to Himself, (Van Nostrand: Princeton, 1968), pp. 28-29.

Another interesting fact associated with research on the "dyadic effect" was the need to conform to peers. Jacquelyn Resnick,<sup>55</sup> also at the University of Florida, found that low disclosing women disclosed little when paired with low disclosing women. Similarly, high disclosing women tend to disclose much with other high disclosing women. When low disclosers were paired with high disclosers, significantly more intimate information was revealed from low disclosers. The only exception to conforming behavior was when high disclosers were paired with low disclosers. The high subjects maintained their high level of disclosure. Lee Drag,<sup>56</sup> in another study, found among those who seemed reticent to share personal information the same need to conform to higher disclosing persons. In other research, Chittick and Himmelstein<sup>57</sup> found, contrary to their hypothesis, that both ascendant and submissive subjects tended to follow behavior patterns of their confederates. In the "much information" group, both submissive and ascendant subjects disclosed a lot of information. In the "little information" group, both ascendant and submissive personalities disclosed little.

The work on the dyadic effect led Jourard to conclude:

It is not too far-fetched to say that all our published research in psychology--and that is a lot--is a faithful record of what the persons being studied were willing to show investigators whose personalities and aims were unknown to the subjects.<sup>58</sup>

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<sup>55</sup>J. L. Resnick. "The Effect of High Revealing Subjects on the Self-Disclosure of Low Revealing Subjects." From a paper presented at a Symposium on Self-Disclosure at Louisville, 1970. Also, found in Jourard, "Effects of Experimenters' Self-Disclosure," Op. cit., pp. 125-126.

<sup>56</sup>Ibid., p. 119.

<sup>57</sup>E. V. Chittick and P. Himmelstein. "The Manipulation of Self-Disclosure," Journal of Psychology, Volume 65, (1967), pp. 117-121.

<sup>58</sup>Jourard. "Effects," Op. cit., p. 111.

This statement. speaks to many fields. It speaks first to those psychologists conducting research with people as though their subjects had no subjective side. Many psychologists maintain that their results are more objective this way. But another view, a humanistic one, is that the research of tests can change significantly by greater dialogue and interaction between subject and experimenter, that the experimenters in the field of psychology ought to think of ways of interacting with their subjects, thereby getting a more complete picture of their subjects.

Another field which Jourard's statement speaks to is the field of teaching. It is common knowledge that students always size up a teacher, and then only show the teacher what the student thinks the teacher wants. If teachers want more from students, if they want students to open up and communicate their feelings, ideas, their creative potential, then teachers are going to have to open up also.

A third field which the statement effects is the field of psychiatry, and in particular the therapeutic relationship. Truax and Carkhuff<sup>58</sup> in a study found that the greater degree of transparency in the therapist, the greater degree of transparency in the patient. They also found that the greater degree of transparency by the patient, the greater the evidence of constructive personality change. Carl Rogers tends to support this idea. In a joint work with Walker and Rablen,<sup>59</sup>

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<sup>58</sup>C. B. Truax and R. Carkhuff. "Client and Therapist Transparency in the Psychotherapeutic Encounter," Journal of Counseling Psychology, Volume 12, (1965), pp. 3-9.

<sup>59</sup>A. Walker, R. Rablen and C. Rogers. "Development of a Scale to Measure Process Changes in Psychoanalysis," Journal of Clinical Psychology, Volume 16, (1960), pp. 79-85.

he found that clients who feel communication and investment with the "helper" tend to move to openness and flexibility. In this study, Rogers chooses congruency as the best behavioral model for the therapist. He defines this in much the same way as transparency: "a bringing together of what the individual is now experiencing and the presentation of this in his awareness of communication."<sup>60</sup> In his book, On Becoming a Person, Rogers calls for transparency on the part of the therapist in several places. In a section on significant learnings Rogers lists several items among them, "In my relationships with persons I have found that it does not help. . . to act as though I were something I am not."<sup>61</sup> He adds, "I find I am more effective when I can listen acceptantly to myself, and can be myself."<sup>62</sup>

#### Disclosure in Novels and Plays

Rogers' statement, beautiful in its simplicity, could become a model, an axiom for all of us to follow. However, behaving transparently seems to be a difficult behavior for people. We prefer, for reasons stated earlier in this chapter, to act in ways which are deceptive, or manipulative. We choose not to stand in relation to others and to nature, but to act in relations which are basically It-It. There are works of fiction which illustrate this clearly. For example, in Alice in Wonderland, the reader is given an excuse for not acting openly:

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<sup>60</sup> Ibid., p. 81.

<sup>61</sup> Rogers. Op. cit., p. 18.

<sup>62</sup> Ibid., p. 19.

'Your hair wants cutting,' said the Hatter. He had been looking at Alice for some time with great curiosity, and this was his first speech. 'You should learn not to make personal remarks,' Alice said with some severity, 'it's very rude. . . .'<sup>63</sup>

This example, from one of the most famous of all children's stories, gives us another excuse for not being open--it's rude!

Fiction, the second type of literature to be examined in this chapter, has many characters who fail to be open for one reason or another. When a novel does present a character who is open, he is misunderstood and disbelieved by the others in the book. This is clearly illustrated in Dostoyevsky's classic novel, The Idiot. The fact that the Dostoyevsky call him the "idiot" and a Prince--his name is Prince Myshkin--illustrates the regalness and the foolishness of one so open and so vulnerable as he.

He is regal in his openness and acceptance of others. Myshkin's foolishness refers to others view of him. Persons who were that open were very suspect by contemporary Russian society. In many respects, the author depicts for the reader a Christ returning to the earth, asking for meekness, to be "servants so as to become masters."<sup>64</sup> This appeal serves to clearly define the huge gap between Myshkin, the beautiful and the simple, and society, the corrupt and the venal. When, for example, the Prince tells a story whose meaning is clear, the recipients of the story attempt to complicate both the story and Myshkin's motives for telling the tale. They translate his motives into language which only

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<sup>63</sup>L. Carroll. Alice in Wonderland, (New York: Three Sirens, 1934), p. 64.

<sup>64</sup>F. Dostoyevsky. The Idiot, (Baltimore: Penguin Books, 1955), p. 103.



they and the society which they represent can understand. At one point, Myshkin is relating his experiences in Switzerland where he became a kind of pied piper to the children in the Swiss village. Because he spoke simple truths to the children, he was run out of the village. He painfully relates his misadventures in Switzerland saying:

We met every evening as before at the waterfall and always talked of how we should part. Sometimes we were as happy as before; it was only when we parted company at night that they started hugging me warmly. . . . Some of them came to see me in secret; one at a time, to kiss and hug me along and not in the presence of the others. When the time came for me to leave, all of them. . . . saw me off to the station. The railway station was about a mile from the village. They did their best not to cry, but some of them could not restrain themselves and they cried aloud, especially the girls. We were in a hurry not to miss the train, but one or another of them would suddenly rush up to me, throw his little arms around me, kiss me, and stop the whole crowd only to do that. . . .<sup>65</sup>

The response to this painful story is to make fun of Myshkin for telling such a simple, child-like tale. He is also chastised for boasting about his relationship with the children. But General Yepanchin, the father of the family which was listening to the tale, comes to Myshkin's rescue by saying: "Don't make fun of him, my dears. He is perhaps shrewder than all the three of you put together. . . ."

The Yepanchin family, typical of Russian aristocratic society in the nineteenth century, does not understand Myshkin. The daughters regard him as unclever and the father looks at Myshkin as shrewd. Both estimates are equally unfair. Myshkin is simply an open person living in a closed society which justifies itself by calling him names that classify him as being odd or manipulative. All his actions, his stories, are misunderstood and misinterpreted by the society in which he lives.

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<sup>65</sup>Ibid.



When he discloses his most vulnerable side, his fits, he is also disbelieved:

For a few moments before the fit I experience a feeling of happiness such as it is quite impossible to imagine in a normal state and which other people have no idea of. I feel entirely in harmony with myself and the whole world, and this feeling is so strong and so delightful that for a few seconds of such bliss one would gladly give up ten years of one's life, if not one's whole life.<sup>66</sup>

Such bold talk and boasting of peak experience is threatening enough to a society which regards emotion as silly and child-like. But to speak of joy during a fit is viewed as totally ludicrous and simply another example of Myshkin as a misfit, an idiot, and a braggart. In many of Dostoyevsky's works, there is a Myshkin, a Christ-like figure who is misunderstood by society and often taunted by those who are more "normal." A closed society cannot tolerate one who is so different, so open in his behavior.

Perhaps the basis for Dostoyevsky's thinking is stated in the passage entitled, "The Grand Inquisitor" from The Brothers Karamazov. In that passage, Dostoyevsky writes of the impossibility on earth of a Kingdom of God where there is peace and openness, where people practice the precepts of the Sermon on the Mount by standing in relation to one another. Men do not want to be free, or to have choice, says the Grand Inquisitor. They want to find authority, "someone to worship."

But man seeks to worship what is established beyond dispute, so that all men would agree at once to worship it. For these pitiful creatures are concerned not only to find what one or the other can worship, but to find something that all would believe in and worship; what is essential is that all may be together in it. This

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<sup>66</sup> Ibid., p. 8.

craving for community of worship is the chief misery of every man individually and of all humanity from the beginning of time.<sup>67</sup>

This quest for authority, this need to worship someone in common dictates against man searching for meaning in his own way. Man has chosen bread, says the Grand Inquisitor to Christ, because he wants to avoid freedom and the choice which accompanies freedom. The kingdom of Christ shall never reign on earth:

. . . They will marvel at us and look on us as gods, because we are ready to endure the freedom which they have found so dreadful and to rule over them--so awful it will seem to them to be free. But we shall tell them that we are Thy servants and rule them in thy name. We shall deceive them again, for we will not let Thee come to us again. That deception will be our suffering, for we shall be forced to lie. . . .<sup>68</sup>

This statement, from the Inquisitor to Christ, is a clear statement of Machiavellianism, of raison d'etat. The world chooses to accept deceivers, not truth-tellers. For those who shed their masks, there is only the role of the outsider.

Recently, John Fowles' book, The French Lieutenant's Woman, portrayed a woman who was an outsider. She dared to flout the conventions of her time. At a time when it was proper to be demure, retiring, this woman dared to be open, bold, and transparent. And she was condemned to the role of an outsider. Her face was tragic. "There was no artifice there, no hypocrisy, no hysteria, no mask. . . ."<sup>69</sup> The contrast drawn between this woman, Sarah, and Ernestina is indeed striking. As for

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<sup>67</sup>F. Dostoyevsky. The Brothers Karamazov, (New York: Signet, 1957), p. 234.

<sup>68</sup>Ibid.

<sup>69</sup>J. Fowles. The French Lieutenant's Women, (New York: Signet, 1970), p. 14.

Ernestina, "At first meetings she could cast down her eyes very prettily, as if she might faint should any gentleman dare to address her. . . . She was very nearly one of the prim little moppets, the Georgianas, Victorias, Albertinas. . . ."70 As for her fiance, Charles, he was a bachelor in his late thirties, a one-time gay blade but now retiring and bored with many aspects of life. He has married Ernestina, partly out of love and partly out of convention. Unfortunately, he is never sure which is the stronger of the two motives. The author draws a clear line between those who represent the conventions of society, Charles and Ernestina, and the woman who defies convention. Just as the two lovers represent the falseness of British society, Sarah Woodruff is symbolic of truth, openness. But the line, clearly delineated in the beginning of the story, becomes blurred as Charles allows himself to become more involved with Sarah. He is, nevertheless, embarrassed by her openness, her penchant for self-disclosure. He finds himself offended, bewildered, disapproving and constantly worried about what others would think. When Sarah discloses to Charles the origin of her name--the French Lieutenant's Woman--and of her affair with the Frenchman, he is stiffeningly embarrassed. He is also irresistably drawn to this woman, so different, so open. His heart is clearly touched by a speech of Sarah's in which she defines her situation vis-a-vis society:

Mr. Smithson, what I beg you to understand is not that I did this shameful thing, but why I did it. . . . I did it so that I should never be the same again. I did it so that people should point at me, should say, there walks the French Lieutenant's Whore. . . . What has kept me alive is my shame, my knowing that I am truly not like other women. I shall never have children, a husband. . . .

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70 Ibid., p. 27.

Sometimes I almost pity them. I think I have a freedom they cannot understand. No insult, no blame, can touch me. Because I have set myself beyond the pale. I am nothing. I am hardly human any-more. . .<sup>71</sup>

Sarah, like Myshkin, is too open for society to tolerate. She, like Myshkin, threatens the false fabric of society which demands conformity from its loyal and "normal" populous. And this is very much like Dostoyevsky's idea in Brothers Karamazov<sup>72</sup> where he talks about the need for conformity, but gives it the name of worshipping things "together" and in "community." Those who threaten the worshipping must be banished or at least ostracized as outsiders.

The outsider tends to see things differently than the herd, and, like Sarah, is proud of his being different. The outsider has fleeting relationships with many persons. What exasperates the insiders is, (a) the outsider's pride in being different, (b) outsider's rejection of the values and norms of society, (c) the outsider's rejection of him by choosing only a few people to have lasting relationships with. The outsiders tend to relate to nature in much the same way as they relate to human beings whom they love. This is clearly illustrated in this passage from. . . Of Human Bondage:

'Then your two years in Paris may be regarded as much wasted time,' asked Philip's uncle.

'I don't know about that. I had a very jolly two years, and I learned one or two useful things.'

'What?' asked the uncle.

'I learned to look at hands, which I'd never looked at before. And instead of just looking at houses and trees I learned to look at

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<sup>71</sup>Ibid., p. 142.

<sup>72</sup>See page 46.

houses and trees against the sky. And I learned also that shadows are not black but coloured.<sup>73</sup>

Philip's uncle, a conventional vicar in England in nineteenth century England, represents the Puritan ethic. He is an insider. He is hard working, does not waste time, believes in each man reaping the benefits of his own labor. With such beliefs, he has little patience and little understanding for Philip, who at the time of the above passage, is still unemployed. It is obvious from the passage that Philip has now found himself and will continue to find meaning in life for himself, but in a way which is not agreeable to his uncle. Philip and his uncle basically disagree. Philip finds himself appreciating things that his uncle cannot make the time to appreciate. His uncle hates him for this--i.e., for being different, for not holding the same values as he. The uncle tends to see this as a rejection of his being and would like Philip to share his values more and to need him more.

This chapter has portrayed the character of the outsider--Philip and Sarah and Myshkin. It has not presented data on the insider, except by implication. A brief description of Charles and Ernestina<sup>74</sup> gives the reader some understanding of the character of the insider. The philosophy of the Grand Inquisitor<sup>75</sup> presents some insights into the values of the insider. Erich Fromm gives a bleak picture of the insider's conditions when he states:

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<sup>73</sup>W. S. Maugham. Of Human Bondage, (New York: Vintage, 1956), p. 314.

<sup>74</sup>See page 48.

<sup>75</sup>See page 47.



. . . an isolated individual who has become free from all bonds that once gave meaning and security to life. . . . As an isolated being he is utterly helpless. . . and because of the isolation, the unity of the world has broken down for him and he has lost any point of orientation.<sup>76</sup>

One of the authors who best expresses this plight of modern man, the insider as called here, is Franz Kafka. Practically all of his heroes, or more precisely anti-heroes, are alone. They stand in relation to no one. There is no significant other relationship for them. Kafka makes it clear in his stories that there is a penalty to pay for this lonely and isolated existence. In this sense, he states the same idea that both Jourard and Fromm state, vix., that unless man relates to another he pays the toll in some kind of sickness. The sickness takes several forms for Kafka. In his classic short story, "The Metamorphosis," the protagonist wakes up one morning to find himself an insect. Kafka himself describes the insect as "vermin,"<sup>77</sup> a "despised species." In this sense, he is sick. As an insect he lies in bed; people in his family avoid him as though he were contagious. The reader quickly learns that there is really little difference between his existence as vermin and his previous existence. His employer comes over to his house to find out why Gregor, who had always been quiet and dependable, was now making a disgraceful exhibition of himself. The relationship between employer and employee is made clear in the following passage:

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<sup>76</sup>E. Fromm. Escape From Freedom, (New York: Rinehard & Company, 1941), p. 256.

<sup>77</sup>M. Brod. Franz Kafka, (New York: Schocken Books, 1963), pp. 18 and 37.



What a fate, to be condemned to work for a firm where the smallest omission at once gave rise to the gravest suspicion! Where all employees in a body nothing but scoundrels, was there not among them one single loyal devoted man who, had he wasted only an hour or so of the firm's time in a morning, was so tormented by conscience as to be driven out of his mind and actually incapable of leaving his bed?<sup>78</sup>

Gregor had allowed himself to be used by his family and by his employers. His whole life was his work, and his family made use of this. None of them felt the need to work, since Gregor provided for all without complaining. Furthermore, the reader learns that Gregor had relations with no one outside his work. His life was lonely, without meaning, unhealthy.

In his story, "In the Penal Colony," the roots of the malady are the same but the symptoms are somewhat different. In this story as in the "Metamorphosis", the characters choose not to stand in relation to one another. Instead, they relate to a machine and to a dead man, the former Commandant of the Penal Colony. This sounds very much like the Grand Inquisitor paying homage to authority and to worshipping in concert:

Have you heard of our former Commandant? No? Well, it isn't saying too much if I tell you that the organization of the whole penal colony is his work. We who were his friends knew even before he died that the organization of the colony was so perfect that his successor, even with a thousand new schemes in his head, would find it impossible to alter anything. . . . And our prophecy has come true; the new Commandant has had to acknowledge its truth. . . .<sup>79</sup>

The line, "and our prophecy has come true" merits special attention. It throws into clear perspective Kafka's religious overtones to his stories. There is a kind of religious worship of the machine and its perfection.

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<sup>78</sup>F. Kafka. The Metamorphosis, (New York: Schocken Books, 1961), p. 74.

<sup>79</sup>Ibid.

The machine carves out messages like, HONOR THY SUPERIORS, which to this writer sounds like a commandment from Mt. Sinai. To reinforce the religious overtones of the story, there is always a judgment to be made on the condemned man. At the end of the story, the machine malfunctions and, in a last motion of sacrifice, the officer who worships the machine throws himself at the mercy of the machine. It begins to function perfectly again and carves out on the back of the officer, BE JUST!

It is in Kafka's most famous work, The Trial, that the reader finds these ideas coming together. The central character, K. by name, is a person who by choice has isolated himself from others around him. He seems to have no relations with anyone, except for exchanging pleasantries with his landlady and with one of the female boarders living in the same house. When his little twelve year old cousin comes to visit him from the country he has no time for her because he is too busy. As in the "Metamorphosis," he is depicted as a dependable person at work, always punctual, rarely leaving his desk. His relations outside of work are practically the same as Gregor's.

. . . after work whenever possible--he was usually in his office until nine--he would take a short walk, alone or with some of his colleagues, and then go to a beer hall, where until eleven he sat at a table patronized mostly by elderly men. But there were exceptions to this routine, when, for instance, the Manager of the Bank, who highly valued his diligence and reliability, invited him for a drive or for dinner at his villa. And once a week K. visited a girl called Elsa, who was on duty all night till early morning as a waitress in a cabaret and during the day received her visitors in bed.<sup>80</sup>

His routine is quickly interrupted by several men, some of whom work for the same firm, who come to arrest K. We never find out what K. is guilty

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<sup>80</sup>F. Kafka. The Trial, (New York: Modern Library, 1937), p. 23.

of. Nor does K. uncover the crime either, but he spends the rest of the book trying to clear himself of the mysterious crime. There are many interpretations of the crime and many ideas about this story. Apparently Kafka wanted it this way.<sup>81</sup> One of the interpretations by Max Brod, Kafka's chief biographer and also his good friend, is that K. was guilty of not facing life. He chose the easy way out, minding his own business; the uninvolved, apathetic American, or the German during the Nazi era who knew much but chose to say little. In this writer's opinion, this was K's. crime--his alienation from others, his unrelatedness.

Kafka makes his hero pay for his crime, by putting him through a series of tortuous trials in which he attempts to exonerate himself. Quickly, K. becomes drawn in to a web of corruption, of attempts to bribe people to save him from being condemned as guilty. It is here that the religious overtones become more obvious as the reader and K. together discover that practically all men are judged guilty by the courts. And all men are drawn into defending themselves against unvalidated crimes, and all men choose to worship the authority of the courts by humbling themselves to all the officials associated with the courts. This was the community of worship which the Grand Inquisitor was talking about. But even the officials associated with the courts. This was the community of worship which the Grand Inquisitor was talking about. But even the officials are persons who believe in the authority and majesty of the courts. In one scene, K. stumbles upon three men who had arrested

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<sup>81</sup>Brod. Op. cit., p. 184.

him being whipped by a high burly man. The slavishness and obsequiousness of all people to the court is described by Kafka in a dialogue which takes place between K. and Block, a man whose case has been on trial for five years.

. . . Combined action against the Court is impossible. Each case is judged on its own merits, the Court is very conscientious about that . . . the only pointless thing is to try to take independent action. As I told you I have five lawyers besides this one. . . .

My case, Block continued, wasn't making any progress; there were of course interrogations, and I attended every one of them, I collected evidence, I even laid all my account books before the Court. . .

Let me tell you that my petitions turned out to be quite worthless. I even had a look at one of them, thanks to the kindness of a Court official. It was very learned but it said nothing of any consequence. Crammed with Latin in the first place, which I don't understand, and then whole pages of general appeals to the Court, then flattering references to particular officials, who weren't actually named but were easy. . . to recognize, then self-praise of the lawyer himself, in the course of which he addressed the Court with a crawling humility. . .<sup>82</sup>

This passage is an exaggerated account of the plight of the insider. He is, in fact, on the inside, surrounded by others just like him. All their plights are equally miserable; viz., they are all waiting for something to happen, for some miracle to save them. There is a community of worship, in this case of the courts and of the lawyers who can save them. The religious symbolism is obvious: the use of Latin, for example. And each person is isolated, atomized, relating to nothing save the courts.<sup>83</sup>

The climax of the novel occurs in a Church where a priest tells K. a parable about a man who spends most of his life standing before the

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<sup>82</sup>Kafka. Op. cit., pp. 218-220.

<sup>83</sup>Their plight is very similar to that of Didi and Gogo in Beckett's Waiting for Godot. These two spend their time waiting around for some miracle to take place, hoping that someone will save them. See Beckett, Waiting for Godot, (New York: Grove Press, 1954).

law. In front of the door to the law, stands a huge burly slavic character who guards the entrance to the law faithfully. The man makes several half-hearted attempts to go beyond the gatekeeper, most of them being pleas. As the man is about to die, now having lived out his adult existence in front of the door to the law, he asks the gatekeeper for whom the door was meant. "No one but you could gain admittance through this door, since this door was intended for you. I am now going to shut it."<sup>84</sup> The man in the story was most likely K. and the guard represented the courts. And K. was guilty of not having tried to get beyond the door, to live life in a sense. This was K.'s crime and his guilt.

In most of modern literature, the disconnected person is made to pay a price for his alienation from others. In some cases the price may be as strong as the religious condemnation--an almost old testament judgment--of Kafka. This is poignantly illustrated in Albee's early play, The Zoo Story. Peter, a married man with two daughters and parakeets, is sitting on a park bench on a Sunday afternoon. Suddenly his solitude is interrupted by Jerry, a crude, threatening, but sad person, who wants to relate to someone. Jerry introduces himself by pushing Peter over to the end of the park bench and proceeds to talk with Peter. We learn that Jerry lives in a dirty and old tenement which is inhabited by older people, a sexed-up landlady, and her mangy dog. Much of the plot revolves around a story which Jerry tells Peter about his attempt to relate to the dog. At first, the dog was vicious and bit Jerry. Then Jerry tried to make friends with the dog by feeding him hamburger meat and doggie bones. When the dog still remained unfriendly, Jerry

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<sup>84</sup>Nafau. The Trial.



decided to poison it. But the poison did not completely take effect, and the dog eventually recovered. But Jerry was glad that the dog recovered, as witnessed by this speech:

Yes, Peter; friend. That's the only word for it. I was heart-shatteringly, etc. to confront my doggy friend. . . . I loved the dog now, and I wanted him to love me. I had tried to love, and I tried to kill and both had been unsuccessful by themselves. I hoped . . . that the dog would understand. It's just . . . it's just that . . . it's just that if you can't deal with people, you have to make a start somewhere. WITH ANIMALS! A person has to have some way of dealing with SOMETHING. With a bed, with a cockroach, with a mirror. . . .<sup>85</sup>

Jerry is more of an outsider than an insider. It is Peter, the recipient of the story of the dog, who is the insider, for he is the contented, middle-class American who always ritualizes Sunday afternoon by going to Central Park to get away from his family. Like Charles in French Lieutenant's Woman, and like K. in The Trial, he is essentially unfeeling. He does not know how to respond to this clear plea for relationship. In fact, he is frightened by the call for help. Jerry, on the other hand, is quite in touch with his pain at being alienated from others, disconnected from society. In the last scene, Jerry, realizing that this attempt to find meaningful relation in life is going to fail, decides to kill himself. In a last gasp of confession and self-disclosure, Jerry tells Peter what their meeting was all about:

I think this is what happened at the zoo. . . I think that I decided that I would walk north. . . until I found you. . . or somebody. . . and I decided I would talk to you. . . I would tell you things. . . and things that I would tell you would. . . Well, here we are.<sup>86</sup>

In other stories, the punishment for being disconnected may not

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<sup>85</sup>E. Albee. The Zoo Story, (New York: Signet, 1959), p. 35.

<sup>86</sup>Ibid., p. 48.



be as obvious. In fact, the situation can turn out to be quite hilarious, where the conversation between the disconnected assumes a portion of the absurd. Nevertheless, the condition itself is a punishment. One of the best illustrations of the tragic-comic side of disconnectedness is in Ionesco's play, The Bald Soprano. The epitome of ludicrousness occurs in that play when Mr. & Mrs. Martin, a married couple, confront each other in a totally hilarious but shattering conversation.

Mr. Martin: Excuse me madam, but it seems to me, unless I'm mistaken, that I've met you before.

Mrs. Martin: I too, sir. It seems to me that I've met you somewhere before.

Mr. Martin: Was it, by any chance, at Manchester that I caught a glimpse of you, madam?

Mrs. Martin: That is very possible, I am originally from the city of Manchester. But I do not have a good memory, sir. I cannot say whether it was there that I caught a glimpse of you or not!

Mr. Martin: Good God, that's curious! I, too, am originally from the city of Manchester, madam!

Mrs. Martin: That is curious!

Mr. Martin: Isn't that curious! Only I, madam, I left the city of Manchester about five weeks ago.

Mrs. Martin: That is curious! What a bizarre coincidence! I, too, sir; I left the city of Manchester about five weeks ago.

Mr. Martin: Madam, I took the 8:30 morning train which arrives in London at 4:45.

Mrs. Martin: That is curious! How very bizarre! And what a coincidence! I took the same train, sir, I too!

Mr. Martin: Good Lord, how curious! Perhaps then, madam, it was on the train that I saw you?<sup>87</sup>

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<sup>87</sup>E. Ionesco. The Bald Soprano, (New York: Grove Press, 1958), pp. 15-17.

As Mr. & Mrs. Martin stated, it is all very curious and very bizarre. The audience finds out that they are indeed man and wife, have lived together for years in the same flat but do not communicate with each other.

Thus far, in this section of this chapter, there has been presented the character of the discloser and the reaction which society has toward him. His pain is to be excluded from society. Nevertheless, he does have significant other relationships. Also presented in this section was the character of the insider--i.e., the disconnected undiscloser. Although he is part of normal society and accepted as a hard working member of society, his pain is to relate to no one in a significant way. The final character portrayal to be made in this section, is that of the man who, in a Buberian sense, has the potential to stand in relation. In fact, he does stand in relation to another, but then tragically denies the relationship. This person ends up disillusioned, separated, bitter. Such a person is Todd Andrews, the major character in John Barth's book, The Floating Opera.

In a chapter entitled, "My Two Unfinished Boats," Andrews tells the reader something about his early life before entering the army. He was quite a young man, interested in many endeavors including the building of two unfinished schooners. He loved tennis, played the piano.

I dazzled old ladies at piano recitals, but never really mastered the scales; won the tennis championships of my high school. . . but never really mastered the strokes; graduated first in my class, but never learned to think. . . .<sup>88</sup>

All of this did not particularly matter to the young Andrews. The point

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<sup>88</sup> J. Barth. The Floating Opera, (New York: Avon, 1956), p. 68.

is that he enjoyed life. Then he went into the army, and one incident there changed his whole attitude about life. He was young at the time of his induction--seventeen--and very scared. He was almost immediately shoved off to the front at the Argonne Forest in 1918, a green recruit hardly knowing how to carry a weapon. Andrews and the company of which he is a part were exposed to battle right away. At first, he fired shots into the dark. When he hit no one and no one shot back at him, he started to think that war was just a game. Then, all of a sudden, a German soldier jumped into the mudhole beside Andrews. Todd's reaction was to stick the bayonet at the enemy's throat. But the next thing he did, after he had pinioned the German, was to lay down his weapon and embrace him.

I covered his dirty stubbled face with kisses: his staring eyes, his lolling tongue, his shuddering neck. Incredibly. . . he responded in kind! The fear left him, as it had left me and for an hour, we clung to each other frenziedly. We were one man. . .

The German and I sat on opposite sides of the shell hole, perhaps five feet apart smiling at each other in complete understanding. Occasionally, we attempted to communicate by gestures, but for the most part, communication was unnecessary. I had dry cigarettes; he had none. He had rations; I had none. . . We shared the cigarettes and rations. I bandaged the wound in his neck, and he the wound in my leg. He indicated the seat of his trousers and held his nose. I indicated the seat of my trousers and did likewise. We both laughed until we cried, and fell into each other's arms again. . . .

Never in my life have I enjoyed such intense intimacy, such clear communication with a fellow human being, male or female, as I enjoyed with that German sargeant. He was a little, grizzled, unlovely fellow, considerably older than I. . . . While he slept, I felt as jealous and protective as a lion over her cub. . . . What validity could the puny artifices of family and nation claim beside a bond like ours? For the space of some hours we had been one man, had understood each other beyond friendship, beyond love, as a wise man understands himself.<sup>89</sup>

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<sup>89</sup>Ibid., p. 74.

This is a moving passage of intimacy, non-verbal disclosure, relation. Yet it quickly ends. In the light of the early morning, some hours later, everything looked different. The two men awoke and looked upon each other as enemies. Andrews killed the German by bayonneting him in the chest. He was never the same afterwards. Andrew's attitude about life changed. He seldomed dreamed anymore. For this man there could be no dreams. He did things more systematically and more thoroughly. He found that when he learned how to play tennis the right way and to hold the racket correctly, he had no interest in playing. He gave up playing the piano. But whatever he did after that, he did correctly, almost perfectly. The war incident took the fun out of life. He did not relate to people or to games anymore. Everything was done perfectly. That takes the human element out. In the case of Todd Andrews, once he lost relating to people, he became a cynical nihilist, believing in nothing. Todd is suffering the same problem as Jerry in The Zoo Story, that of unrelating. But where Jerry decides to go through with killing himself rather than living a meaningless existence. Todd decided to go through the motions of living, relating to no one, a closed book.

Unfortunately, people like Andrews in The Floating Opera are the rule, rather than the exception. Jourard addresses himself to Todd Andrews when he states.

The other man is a mystery. He is opaque. We cannot know in advance what he will do. We do not know his past, and we do not know what is 'going on inside him'. . . Naive observation will show that the other man behaves predictably some of the time in the ritual of social living. He clothes himself, goes to work, tips his hat to ladies, utters polite conversation, and in short, seems 'normal'. . . But even with normal people most of us feel rather uneasy, because we do not always know what they are thinking. In fact, if

'normal' people tell us what they are thinking, what they feel, believe, or day dream about, many of us feel . . . that we are being snowed. . .<sup>90</sup>

Rollo May also addresses his theories about modern man to Todd Andrews. He refers to emptiness as the chief problem of many of the patients who come to see him.<sup>91</sup> Their lives are devoid of meaning, their marriages are empty. They have no meaningful relationships.

This section on novels and plays has examined characters who have had different relationships with disclosure. Society tends to punish people who disclose information making them outcasts. This was true with both Prince Myshkin and also Sarah. But both Myshkin and Sarah are free people, and, as Sarah states, their position of pariah frees them.<sup>92</sup> The insiders are also punished but not necessarily by society. Their punishment is deprivation. Their souls cry out for relationships, but they refuse to risk any. This is clear with K. in The Trial, Peter in The Zoo Story. As stated in the above section by Jourard, the insiders are too often the normal people.

But the normal people sometimes become tired of remaining "normal." They want to relate, to experience what goes on inside of others, so that they can better understand what is going on inside themselves. There have been some movements which have taken cognizance of this need. The group movement started in the late 1940's with Kurt Lewin which gave birth to the National Training Laboratory in Bethel, Maine is an example of this. Now T-groups, encounter groups, gestalt therapy, are

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<sup>90</sup>Jourard. Self, p. 2.

<sup>91</sup>R. May. Man's Search for Himself, (New York: Signet, 1953), p. 14.

<sup>92</sup>See page 46.



among many of the methods which people can make use of to better relate to others and to disclose information in an intimate atmosphere. An increasing number of persons are taking part in group therapy each year. Furthermore, it has become fairly common for business organizations to employ T-groups to better understand the complicated relationships within the organization. How education is making use of the need for disclosure and for relating will be presented in the next section in this chapter.

### Disclosure in the Schools

There has been set aside one place in the schools where students can disclose information. This is in the guidance counselors' office. However, this is only successful in part. In most high schools guidance counselors do not have time to counsel boys and girls because they are too busy with vocational and college counseling. However, the elementary school seemed to have had more success with personal guidance than the upper grades. Outside of the counselor's office, most schools do not want to deal with personal agendas, stating that these ought to be handled by the home or by the church.

There are exceptions to this rule. There are some school systems throughout the country which are beginning to experiment with personal concerns as part of the classroom curriculum. Philadelphia has an affective department of education. Berkeley was requiring that every teacher have some experience in T-grouping. There has been evidence presented which shows that working with relationships can change attitudes of students toward learning. In the summer of 1966, Carew and



Fleming<sup>93</sup> led a human relations institute at Princeton, New Jersey for teachers working with the urban disadvantaged. According to teachers, the most significant learning of the institute was the "exchange of ideas, sharing views, active participation" while the next three significant learnings were:<sup>94</sup>

1. sharing teaching experience with others
2. helping others to be positive in attitude
3. my honesty and open-mindedness

Students responded to "The Best Thing About This Summer School Was" in the following ways:<sup>95</sup>

1. the understanding teachers
2. the teachers because they were interested in you
3. the many interesting teachers
4. my teacher
5. everyone seemed to want to help you

Both the teacher and student responses seem to agree that there needs to be more sharing, more openness, more interest. Still, most schools seem bent on educating the "normal" man as described by Jourard.<sup>96</sup>

There are many teachers who do believe in disclosure, in sharing. During the past decade, there have been published a plethora of books

<sup>93</sup>D. Carew and M. Fleming. "Princeton-Trenton Institute Evaluation, 1966," Teaching Urban Youth: A Source Book for Urban Education, (New York: Wiley, 1967).

<sup>94</sup>Ibid., p. 236.

<sup>95</sup>Ibid., p. 240.

<sup>96</sup>See page 32.

which seem to be saying that the only way to help disadvantaged students is by being yourself, opening up the classroom, getting better communication in the schools. I am here referring to such books as Kozol's Death at an Early Age, Kohl's 36 Children, Dennison's The Lives of Children, Neill's Summerhill, Hentoff's Our Children Are Dying. These author-teachers work with disclosure in the classroom for its freeing effect. They also work with it to identify concerns which students have about themselves and about school. Kohl quoted a poem by one of his students about school.<sup>97</sup>

### School

Some people think school is a mess  
 With science, spelling and math.  
 Social studies, reading, geography,  
 music some English, and maps.  
 Teacher after teacher after teacher  
 after teacher comes in day  
 after day; day after day, units  
 of units of units of things to do  
 in all kinds of ways. You get Homework  
 today and homework tomorrow--you get  
 homework every day! Now don't you think  
 I'm complaining, these are complaints  
 some people make! But I like  
 school, it's scintillate. It's harsh,  
 It's miserable, it's fun. "Now I'm not  
 complaining I might be the  
 only one under the sun!

by Grace

There have been several books published which deal with affective curriculum, one of whose components is disclosure. Some of these works are a composite of projects and how to put those projects to use in the classroom. One of the most fascinating of these is George Brown's new

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<sup>97</sup> H. Kohl. 36 Children, (New York: New American Library, 1967), p. 154.

book, Human Teaching for Human Learning.<sup>98</sup> This book is basically a report of the Esalen-Ford project of 1968 on affective education. Brown's thrust in affective education is not totally affective. He believes in a marriage of the cognitive realm with the affective realm into what Brown terms confluent education. The problem with education, says Brown, is that part of the student is not educated--the emotional part. This part is ignored in education. Brown believes that this is disastrous for students. It's one of the reasons why school is so irrelevant. If education is only what Rogers calls from the "neck up" then it is only half-way education. The Esalen-Ford project was an experiment to see how the two realms could be placed together. In accordance with this idea, there are several chapters in the book which specifically are devoted to confluent applications in the classroom. There is a ninth-grade social studies program titled, "What is Man."<sup>99</sup> In this unit, views of man are offered for thought, views such as the Naturalistic, Monotheistic and Panatheistic. Later on in the unit, the self is offered as an example of man. One of the affective exercises used toward self-discovery is one called, "wardrobe of the mind." After some preliminary warm-up, students are asked to tear pieces of paper into eight pieces and to write on each piece of paper a different aspect of their personality. Then after thinking about the answers they are to arrange them in order of what they like best about their character to what they like least. Some of the affective components are phrases like<sup>100</sup> "Our

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<sup>98</sup>G. Brown. Human Teaching For Human Learning, (New York: Viking, 1971).

<sup>99</sup>Brown. Op. cit., pp. 55-61.

<sup>100</sup>Ibid., p. 57.

characters are like the wardrobe. . . Today we are going through the wardrobe and examining our clothes and trying them on. Really see how they feel. Become the words you see." A technique in that unit which combines the affective with the cognitive is a sentence completion form which asks questions like<sup>101</sup>

1. In general, school. . .
2. My best friend. . .
6. Ninth grade English core is. . .
9. Right now I feel. . .
10. People I trust. . .
13. When I'm proud of myself, I. . .

There are other units which are confluent; for example, some deal with Lord of the Flies and Red Badge of Courage. Almost all the units and many of the strategies have disclosure elements in them. In one chapter, "One Day in a High School," one of the teachers in the project talks about his discussions with kids. The kinds of disclosure which take place are impressive. Students talk about their own dating problems, when they lie, when they were punished in school.

Who cares about parents? What they don't know doesn't hurt them. They always find out. They won't let me date. Everyone else gets to date. I'm sixteen years old, and I can't date. I can't even walk home with a boy. Every time I get a boy friend he gets bored with me. Who wants to be with a girl he can only see at school?<sup>102</sup>

Another book which is a composite of projects is Terry Borton's Reach, Touch and Teach.<sup>103</sup> Although he, like Brown, is interested in

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<sup>101</sup>Ibid., pp. 60-61.

<sup>102</sup>Ibid., p. 108.

<sup>103</sup>T. Borton. Reach, Touch and Teach, (New York: McGraw-Hill, 1970).

putting the affective realm together with the cognitive (" . . . both logical and psychological processes can be explicitly taught to students")<sup>104</sup> his primary interest lies in affective curriculum. This comes across clearly in his belief about the importance of student concern for the basis for curriculum.

. . . that teachers begin to look at the concerns of kids, that they try to find out what kids are feeling, what they are thinking about when they are not made to think about school subjects, and what they do with themselves when they are not made to do what teachers want them to do.<sup>105</sup>

Disclosure is implicitly stated in here, but explicitly stated when Borton writes about a curriculum outline in one of his projects in Philadelphia. The outline consisted of questions which were concerned with the self and which had a high level of disclosure in them.

2. What masks do human beings use to hide or express what is human or personal about themselves? Is race a mask? . . .
3. What happens when people don't hide themselves? Do we mean that we are afraid of being what we really are when we say we don't want to make fools of ourselves?<sup>106</sup>

Gerald Weinstein and Mario Fantini have collaborated together to write several books on affective education.<sup>107</sup> Like Borton, they design to make concerns the basis for curriculum.

<sup>104</sup> Ibid., p. 11.

<sup>105</sup> Ibid., p. 60.

<sup>106</sup> Ibid., p. 66.

<sup>107</sup> See several works including M. Fantini and G. Weinstein, Making Urban Schools Work, (New York: Holt, Rinehart & Winston, 1968), and Toward a Contact Curriculum, (New York: Anti-Defamation League, 1968), and Strategy for Developing Relevant Content for Disadvantaged Children, (New York: Ford Foundation, 1968).



Education in a free society should have a broad human focus, which is best served by educational objectives resting on a personal and interpersonal base and dealing with students' concerns.<sup>108</sup>

There are several suggested exercises which the authors have experimented with which have a high disclosure component in them. Although none of the exercises calls for disclosure directly, the student must disclose personal feelings in order to participate in the games. An example of the games is one called, "complain, gripe and moan."<sup>109</sup> In this exercise students are asked to go to different booths marked, in order, "home," "block," and "school." They are to share their gripes in the appropriate area. It is an effective exercise for getting students to disclose what their concerns are in these different areas. In another exercise called, "Mood Masks,"<sup>110</sup> adults wear masks describing their moods (Mad, Happy, Afraid) and have sentences which accompany their moods.

Harold Bessell and Uvaldo Palomares have worked together to produce a program which they call a "Human Development Program."<sup>111</sup> Like Brown, Borton and Weinstein, the authors are primarily concerned with working with the self and concerns of the self as the basis for curriculum development. They propose an on-going exercise called The Magic Circle. In the Magic Circle, teacher and student together share feelings in an atmosphere of acceptance. Feelings are taken one at a

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<sup>108</sup>G. Weinstein and M. Fantini. Toward Humanistic Education: A Curriculum of Affect, (New York: Praeger, 1970), p. 18.

<sup>109</sup>Ibid., pp. 182-187.

<sup>110</sup>Ibid., p. 189.

<sup>111</sup>H. Bessell and U. Palomares. Human Development Program, (San Diego: Monograph, 1969).



time. For example, considerable time--several weeks--is spent on pleasant feelings. For twenty minutes each day, students share what it is that makes them feel pleasant. A student is not allowed to leave the circle unless he need to go to the bathroom, or unless he wants to get something which makes him feel pleasant. At first the dialogue is very concrete. A teacher holds up a pencil, and tells why it makes her feel good. On another day, the teacher brings in some candy and shares it with the others in the magic circle. She shares with the group why this makes her feel good. Gradually, the responsibility for the facilitating of the magic circle passes from the teacher to the student and from the concrete to the abstract. Abstract topics include, "It makes me feel good when," "I can help you by. . . ." The same thing happens with unpleasant feelings. There are other personal agendas which the authors talk about which have disclosure facets to them. They deal with communication skills, fantasy trips.

During the summer of 1970, Weinstein and a group of graduate students at the University of Massachusetts put together a manual for trainers titled, "Youth Tutoring Youth." In this program, there are several strategies designed to work with disclosure. One of them is a self-kit. In the self-kits, tutors are given materials to use with their tutees, materials such as paint, crayons, magic markers. With these materials tutors and tutees are to create themselves through body posters, telling something about themselves. Also, included was a short book called, "All About Me." The book was to have photographs and other "personal items" from their childhood through their adulthood. On the first page, the directions read: "This is a book all about me. But

first things first. My name is . . . . . and this is what I look like.<sup>112</sup> Other disclosure exercises used in the manual included the use of masks which disclose how the person is feeling at that time.

All of the books cited in this section, are about projects which have been experimented with. A second type of book is a theoretical work where ideas are presented to be adapted for possible use in the classroom. Teaching as a Subversive Activity<sup>113</sup> offers many ideas for use in the classroom, but few better than a list of questions which deal directly with disclosure. The idea is to use kids' concerns as the basis for curriculum, in much the same way that Borton and Weinstein and Fantini propose. Some of the questions are:<sup>114</sup>

1. What do you worry about most?
2. What are the causes of your worries?
3. Can any of your worries be eliminated? How?
4. Which of them might you deal with first? How do you decide?
5. Are there other people with the same problems? How do you know? How can you find out?
6. If you had an important idea that you wanted to let everyone . . . know about, how might you go about letting them know?
7. What seems worth living for?
8. How can you tell "good guys" from "bad guys?"

In an article titled, "Goals of Psychological Education,"<sup>115</sup> Al Alschuler describes the four common goals of humanistic education.

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<sup>112</sup>G. Weinstein, C. Ungerleider, F. Preston, C. Osborn, L. Bannister. Youth Tutoring Youth: A Manual For Trainers, (New York: National Commission on Resources for Youth, 1970), p. 65.

<sup>113</sup>N. Postman and C. Weingartner. Teaching As a Subversive Activity, (New York: Delacorte Press, 1969).

<sup>114</sup>Ibid., pp. 62-63.

<sup>115</sup>A. Alschuler. "Goals of Psychological Education," Educational Opportunities Forum, Volume 4, 1969, pp. 9-12.

These are a "constructive dialogue with one's own fantasy life," non-verbal exercises, dealing with emotions, and staying in the here and now. In each of the components, there is a strong need for disclosure. For example, when the author is describing the emotional responses to the world, he talks about the need to share the intense emotions. Persons must learn to handle their emotions maturely, but part of this is getting the feelings out in the open, feelings which have the potential to make the person feel vulnerable.

A final theoretical book whose ideas can be easily adapted for use in the classroom is Values and Teaching.<sup>116</sup> Although the theory is cognitive, there are many exercises in the value theory which demand some kind of disclosure. There is the public interview where a student volunteers to answer questions dealing with family, race, sex, drugs, religion and politics. After the student has answered publicly these questions, he now may ask the teacher (who asked the questions) any questions he wishes on the same topic. Another disclosure strategy is the value card. At any interval--perhaps once a week--students must come to class with a statement of something they value which is personal. It can be anything, or the card may be written in any style, prose or poetry. Another technique is the weekly reaction sheet. A list of questions are asked which are designed to probe at one's values.<sup>117</sup>

1. Did you act on any of your values this week?
3. What. . . did you do this week of which you are proud?
8. What did you do this week that made you very happy?

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<sup>116</sup>Raths, Harmin, Simon. Op. cit.

<sup>117</sup>Ibid.

The last section of this chapter--literature concerning disclosure in the classroom--is centered around the idea that where curriculum is centered around student concerns, then one is forced to deal with disclosure in the classroom. There seems to be mounting evidence, as manifested here by the study by Carew and Fleming, and also by authors like Kohl and Kozol, and by theorists such as Weinstein and Borton, that working with student concerns is quite effective in helping students relate to one another. Indeed, this has been the major thrust of this chapter and of this study: that unless one is able to relate, then one is deprived. Schools must recognize that openness and relating is a need that students have. Until they recognize this need as one which must be dealt with in school, then the schools are going to remain, at least in part, irrelevant.

## C H A P T E R     I I I

### RESEARCH PROCEDURES

This chapter describes the research methodology of the study. Included is a detailed description of the results of the original instrument designed by Jourard and Lasakow. The modification of that instrument and the preliminary testing which provided the data for the modification will also be presented. Also found in this chapter will be procedures for administering the modified tests and procedures for the collection and analyzing of the data. A description of the sample population and the demographic characteristics of the school will be included.

#### Instrumentation

The instrument used in this study is adapted from the sixty item Jourard Self-Disclosure Questionnaire,<sup>118</sup> (hereafter referred to as JSDQ) originally devised in 1958. That test was designed to examine disclosure patterns of college students toward target persons--i.e., mother, father, spouse, same sex friend. The sample was taken from three Alabama college populations; viz., a school of nursing, a black liberal arts college, and two white liberal arts colleges. More specifically, there were three hundred white and black college sophomores and juniors. In addition,

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<sup>118</sup>Jourard and Lasakow. Op. cit. This article provides full information on the instrumentation of the JSDQ.

there were fifty-five white nursing students. From the liberal arts students, a subsample of ten white males and ten white females as well as ten black males and ten black females were drawn for the study of differences in self-disclosure associated with race, sex, targets, and aspects of self. From the white participants, a subsample of ten married male and ten married female subjects were drawn for comparison with the first subsample of ten unmarried males and ten unmarried females to test the effects of marriage on self-disclosure. Thirty-one unmarried nursing students comprised the third sample, to discover the relationship between parent-cathexis and self-disclosure to parents. The data was analyzed through an analysis of variance with mixed between-within effects.

The items, sixty in number, were arranged into six aspects of self, with ten items in each of the aspects. The aspects of self were:

1. attitudes and opinions
2. tastes and interests
3. work (or studies)
4. money
5. personality
6. body

Students were asked to indicate the extent they talked about each item to each of the target persons. A rating scale was provided to measure the extent of disclosure to the target people. The rating scale was as follows:

- 0: Have told the other person nothing about this aspect of me.
- 1: Have talked in general terms about this item.



2: Have talked in full and complete detail about this item to the other person.

X: Have lied or misrepresented myself to the other person.

Jourard and Lasakow wanted to investigate several questions:

- (1) Do people vary to the extent that they disclose themselves to target people?
- (2) What is the effect of marital status on self-disclosure to parents and friends?
- (3) Are there racial differences? Do blacks tend to disclose differently than whites?
- (4) Do subjects tend to disclose some aspects of self more than others? If so, what are they?
- (5) Are there differences in disclosure patterns among the sexes?

The results of the test was as follows. Differences in race and in sex were significant. Whites tended to disclose more than blacks. Females tended to disclose more than males. The study presented data that showed that subjects varied in disclosing aspects of self. Two clusters developed. There was a high disclosure cluster centering around the categories of tastes and interests, attitudes and opinions, and work. Jourard called these public disclosures. The low disclosure cluster centered around money, personality, and body. These were named private disclosures. The subjects also varied in the amount of self-disclosure to different target people. Mothers tended to receive significantly higher disclosure than either fathers or the same sex-friend. There was a difference in disclosure patterns among married subjects. The differences lay in the reciprocity of disclosure, not in the frequency of disclosure. Married subjects disclosed more to their spouse than to other target people.

### Preliminary Testing

The procedure for redesigning JSDQ began with pre-testing. A total sample of seventy-five students were pre-tested. The numbers were distributed in sex and in grade. Students were given a copy of the original JSDQ. Beside each of the sixty items were four columns, each one representing a social setting in the school. The four columns were classroom, bathroom, hallway, and locker room. Subjects were asked to check as few or as many settings where they perceived they had revealed the information to their friends. After the test was completed, students were asked to complete a short questionnaire with the following questions:

- (1) Was the language cumbersome?
- (2) Did you become bored at any point? When?
- (3) Was the questionnaire directing questions which are relevant to your experience?
- (4) Were the settings the important ones in the school? If not, where else do you talk to your friends?

After the questionnaire was completed, the students and the researcher held an informal discussion concerning the questionnaire. The results of the discussion and of their written responses was as follows:

1. Language: There seemed to be universal agreement that the language was too cumbersome. Some of the questions, it was felt, were too lengthy.
2. Attention Span: In spite of the differences in age, from thirteen to eighteen, students agreed that the test was approximately ten questions too long. Most of the students said that they tired around item #50.

3. Relevance: Students reported that there were many questions which were pertinent to events and relationships in their lives. They simultaneously felt that there were a few questions which were irrelevant to their experience. Accordingly, students suggested areas of disclosure which could be included and others which could be deleted.
4. Settings: Almost to a person, the students thought that the study hall should be included. Furthermore, students said that the study hall for them was their highest area of disclosure.
5. Time: Students varied on the amount of time needed to complete the questionnaire. Eighth graders needed from twenty to thirty minutes. Tenth and twelfth graders required between fifteen and twenty minutes.
6. Grouping: It was found that there was a positive correlation between the size of the group and the interest of the group in responding to the questionnaire. In the smaller sized groups--those of fifteen--the students seemed more interested in the questionnaire and responded more positively to the idea of co-operating to improve the instrument. In the larger sized groups--those of twenty or more--students tended to be more apathetic, less willing to suggest changes, more eager to go back to their classes.

#### Adapting The Instrument

The data collected from the preliminary testing was used to redesign the original JSDQ into the final form adapted for this study. The following revisions of the original JSDQ were made:

1. Language: The obvious change in language was in shortening the questions. Of the original forty-two questions which remained on the adapted instrument, all but eight were shortened. The pre-tested subjects reported that shortening the questions would reduce tiredness. This is exemplified by comparing question #2 on the original with #2 on the adapted questionnaire. The original question reads like this:

- (2) My personal opinions and feelings about other religious groups other than my own, e.g., Protestants, Catholics, Jews, Atheists.

The adapted question reads as follows:

- (2) My personal opinions about other people's religions.

Another example of shortening the question was in the re-designing of question #9. The original question reads as follows:

- (9) The things that I regard as desirable for a man to be--what I look for in a man.

The adapted form is as follows:

- (9) What I like in a boy.

The questions which were changed did not have their meanings impaired. The only exception to this was in the question on sex life. The original question reads as follows:

The facts of my present sex life--including knowledge of how I get sexual gratification; any problems that I might have; with whom I have relations, if anybody.

Both the students who were pre-tested and the superintendent of the school, felt the question too threatening. So the question was changed to read in the following way:

The facts of my present sex life.

2. Attention Span: The number of items in the questionnaire was reduced from sixty items to fifty items. The language was made less cumbersome and the items shortened in order that students concentrate on the idea of the question, instead of the verbiage in each item.
3. Relevance: There were eighteen items from the original JSDQ which were deleted from the adapted questionnaire. The items deleted were suggested by the students taking the pre-test. Most of these questions came from two aspects of self--i.e., work (or studies) and money. These were simply not relevant to the teenagers experience. For example, irrelevant questions on money included those dealing with outside sources of income and total financial worth. Questions from work which were omitted were those dealing with career type decisions which did not seem to affect these teenagers. There were also omissions from that aspect of self concerning the body. These deletions focussed around concerns about long range health plans.

There were eight questions which were added to the original instrument. On the adapted questionnaire, these were the questions:

- (17) How much time I spend with the car.
- (18) The kinds of drugs I like.
- (45) How popular I feel I am with my friends.
- (46) My relations with my boy friend or girl friend (opposite sex friend).
- (47) How I get along with my parents.

These five questions were suggested by students who felt that these items ought to be included since they were being constantly discussed among

students. The last three additions were added because the experimenter wanted to find out whether students shared feelings with one another in the "here and now."

- (48) My feelings of anger with the person at whom my anger is directed.
- (49) My feelings of joy with the person who makes me feel joyful.
- (50) My feelings during a situation which is making me feel angry, sad, happy.

- 4. Settings: The study hall was added as a fifth social setting in which students share information with their friends.
- 5. Time: It was estimated, on the data collected from the pre-test, that the test would require thirty minutes for eighth graders and twenty minutes for tenth and twelfth graders.
- 6. Grouping: The experimenter decided that a group of ten would create an atmosphere where subjects would feel freer to ask questions and to disclose information on the test. The experimenter purposely did not train a team to administer the test. Instead, the experimenter administered the test himself to a small group where the atmosphere for disclosure would be easier. There is ample evidence cited previously in this paper which illustrates that people will share information more freely in a more intimate setting.

The new instrument, then, was a shortened version of the old JSDQ. The questions were shortened and the number was reduced from sixty to fifty. There were seven aspects of self, feelings being added as a new aspect. There were five settings for students to consider where they had shared information. These were the study hall, the hallway, the locker room, the bathroom and the classroom.



### Administering The Instrument

The following steps were taken in the administering of the test:

1. Students sat down wherever there was a test booklet and read the directions on the blackboard which were: PLEASE SIT WHERE THERE IS A BOOKLET. TAKE YOUR SEAT QUIETLY AND LISTEN FOR FURTHER INSTRUCTIONS AND EXPLANATIONS.
2. After students were seated, the experimenter began by talking about himself, who he was, what he was doing and why it was being done. There was fifteen minutes set aside for this kind of informal talk, getting seated, and the handling of any questions which students might have about the test or related information. One of the purposes of this was to relax students and to fully inform them concerning why they were taking the questionnaire. A second purpose was to model behavior. If the experimenter disclosed information, then the subjects would be more apt to do so.<sup>119</sup>
3. After the preliminary period stated above, the pupils were asked to silently read the instructions on the test booklet while the tester read them aloud. The researcher then illustrated how to take the questionnaire by presenting his answers to two of the questions (Items 1 and 2). Students were encouraged to take their time with the test, and to raise their hands and ask for any explanation they wished or felt they needed. Finally,

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<sup>119</sup>Chapter II, particularly pages 25-30 presents evidence to support that the more the experimenter discloses, the more the students will disclose information.

students were told that they were to remain in the room until all were finished, remaining silent for the duration of the time they were in the room.

### Analysis Of The Data

The data will be examined through cross tabulation and analyzed by chi-square analysis. Like the original Jourard study of 1958, this study is only interested in the aspects of self and not in the responses to individual questions. There is precedence for validity in analyzing only the aspects of self, and none for dealing with individual questions. Keeping this in mind, the data for each aspect of self was collapsed across questions as opposed to examining the responses to each of the individual questions within the aspect of self. For example, there were eight items to answer for the aspect, "tastes and interests," and the data analyzed deals with the information on the compilation of all eight questions and not any of the individual ones. A count was taken in each setting--hallway, study hall, locker room, bathroom, and classroom--of how many persons checked only one item in tastes and interests, how many persons checked two items ending with how many checked all eight items in a particular setting. Then, to calculate the total frequency of responses, the number of persons was multiplied by the number of times the items were checked. Table 1 on the next page illustrates this procedure. This table is for tastes and interest in the hallway. The column, "category," is for the number of times persons checked the aspect tastes and interests in the hallway. The term "count," is the number of persons doing the checking for that amount of times. The column "total" is the multiplication of category times count.

Table 1  
Frequency of Responses for Tastes  
And Interests in the Hallway

CATEGORY	COUNT	TOTAL
0	13	--
1	18	18
2	23	46
3	17	51
4	20	80
5	29	145
6	16	96
7	6	42
8	5	40
	<hr/> 147	<hr/> 518
TOTAL FREQUENCY = 518		

The same procedure was used for sex and grade as was used above for the total sample population. For example, Table 2 illustrates the number of males checking the number of times they responded to tastes and interests in the hallway. The left hand column is the category and the next two columns--male and female--is the count. The final column is for the total. Again, the same procedure was used for a further break-down by sex and grade. This is illustrated in Table 3 where the total responses by sex in the tenth grade is shown for tastes and interests in the hallway.

#### Sample Population

One hundred and forty-seven students were randomly selected from the eighth, tenth, and twelfth grades in the Lincoln-Sudbury school

Table 2

Frequency of Male and Female Responses  
For Tastes and Interests in the Hallway

CATEGORY	(1) COUNT (2)		(1) TOTAL (2)	
0	8	5	-	-
1	13	5	13	5
2	11	12	22	24
3	7	10	21	30
4	13	7	52	28
5	14	15	70	75
6	5	11	30	66
7	3	2	21	14
8	4	1	32	4
	<u>78</u>	<u>69</u>	<u>261</u>	<u>246</u>

MALE = (1)  
FEMALE = (2)

Table 3

Tenth Grade Responses by Sex to Tastes  
And Interests in the Hallway

CATEGORY	(1) COUNT (2)		(1) TOTAL (2)	
0	1	2	-	-
1	4	1	4	1
2	5	5	10	10
3	4	3	12	9
4	3	4	12	16
5	4	6	20	30
6	2	4	12	24
7	3	2	21	14
8	1	1	8	8
	<u>27</u>	<u>28</u>	<u>99</u>	<u>112</u>

district. The break-down was as follows:

<u>GRADE</u>	<u>MALES</u>	<u>FEMALES</u>	<u>TOTALS</u>
8th	25	23	48
10th	27	28	55
12th	26	18	44
	<u>78</u>	<u>69</u>	<u>147</u>

This school district was selected because the researcher had consulted with the school district in one of their programs during the previous year. An excellent rapport had been established during that year between the superintendent and the researcher. It should be kept in mind that the Lincoln-Sudbury school district is a wealthy school district and the percentage of students--over eighty percent--going to college is very high. In addition, the school district is comparatively innovative. They have experimented with modular scheduling, with work-study programs, and differentiated staffing. In the high school, students have a great deal of free time during the day. Each student has at least one hour of study which is frequently out on the commons or wherever else the student wishes to go. It should be recognized that the atmosphere of the high school is fairly informal. Students and teachers dress casually. There are no passes in the hallway. Although students do not call teachers by their first names, relationships existing between teachers and students appear casual. This is not true for those students in the eighth grade. The school, while not rigid, is more traditional than the high school. Teachers and students relate to each other in a more formal manner. In that grade, study halls are located in specific places and extend for a module of twenty-three or forty-five minutes on at least three days during the week, depending on the schedule of the student.



## Collecting the Data

There was a field team of four people assisting in the collection of the data. There were the principals from the high school and the junior high school. There was also, in each school, a member of the staff who was in charge of helping the researcher with logistics. This included getting a room for testing, random sampling, and sending people notes reminding them that they were to take the examination.

## Validity

The adaption of Jourard's instrument is described previously in this chapter. Systematic field testing procedure used in the adaption does not give complete confidence to validity of the instrument. Yet, it does provide enough confidence to warrant its use in the present exploratory study.

Sydney Jourard, in his latest study, cites several sources of evidence for predictive validity of his self-disclosure questionnaire.<sup>120</sup> He points to a study in the school of nursing at Florida College where students "rated as superior at 'entering into communicative relationships with patients' obtained higher self-disclosures in an earlier test than fellow students who were inferior at the skill." In Resnick's experiment, cited previously in this study, it was found that the low disclosers who had been paired with other low disclosers, on the basis of the JSDQ, did indeed disclose less in an interview than the high disclosers. According to both Resnick and Jourard, the questionnaire

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<sup>120</sup>Jourard. "Effects of Experimenters Self-Disclosure," Unpublished manuscript, University of Florida, p. 118.

predicted actual behavior. Jourard adds another experiment which establishes predictive validity.

Sharon Graham showed even stronger evidence for the predictive validity of measures of past disclosure to others, and actual disclosure to an open, self-disclosing experimenter, when the personality factor she was exploring (attitude toward death) was taken into account. She found a significant rho (.59) among subjects who accepted their own mortality, between amount of past disclosure to parents, and amount disclosed to the experimenter in an interview. The total past disclosure score of both acceptors and non-acceptors was correlated .51 with actual disclosure to experimenter. Again, among acceptors, a pre-interview measure of willingness to disclose to a female experimenter was correlated .73 with actual disclosure, while a non-significant rho (.33) was found between these variables in the non-accepting group.<sup>121</sup>

There is also some limited evidence for construct validity.

There have been many questionnaires used since 1958 by Jourard and others interested in disclosure research. These questionnaires measure the same behavior as the original JSDQ. For example, the studies by Resnick and Grahmann cited previously used questionnaires measuring the same disclosure behaviors. Jourard in his study with nurses used a questionnaire similar to the original developed in 1958. A similar procedure was used in his study with male undergraduates to discover their attitudes about self-disclosure. The consistent use of the disclosure variable has contributed to the delineation of the meaning of each variable. A review of disclosure studies shows that the measured behavior of subjects is commensurate with the meaning of defined disclosure variables, thus contributing further construct validity.

In addition to construct validity and predictive validity, there is also some limited information on concurrent validity. In the original disclosure study, the instrument showed that there were no differences

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<sup>121</sup>Ibid., p. 121.

in the amount or the frequency of the total amount of self-disclosure between married students and unmarried students. However, there was a re-distribution of the self-disclosure, so that the spouse became the chief recipient of disclosure rather than the mother. So, the test presented some validity for finding out disclosure patterns among married and unmarrieds simultaneously.<sup>122</sup>

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<sup>122</sup>Reported from a telephone conversation with Jourard in Spring of 1971.

## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter presents the findings of the data collected on students' self-disclosure. The data are students' perceptions of public and private disclosure in five varied locales within the school setting across seven variables of self. Procedures for scoring these data resulted in students' disclosure being represented by a raw score for each variable. Rejection or acceptance of the hypotheses and answers to the research questions were accomplished through examining distributions of these disclosure data, and, when appropriate, through testing the significance of the data through statistical analysis. It will be recalled from Chapter I that the hypotheses giving direction to this analysis and interpretation are:

- I. The frequency of public and private disclosure among sampled students will vary according to selected school social environments.

The parallel research objectives are:

- A. Will students perceive that they disclose more in some social settings than in others?
- B. Will males and females reveal different aspects of self in different aspects of self in different social settings?
- C. Will students in particular grades differ in where they disclose aspects of self?
- D. Will the frequency of disclosure in particular social settings increase as the grades increase?

- II. There are differences in perceived public and private disclosure tendencies among sampled students in grades eight, ten, and twelve when measured along selected variables of self.

The parallel research objectives are:

- A. Will males and females differ in their disclosure tendencies across the selected variables of self?
- B. Will students in a particular sampled grade disclose different aspects of self than students in other sampled grades.

It is necessary to state at the outset of this chapter that the findings are exploratory and initial investigations like this one are tenuous and must be treated as such. Yet, the present study is necessary and significant because it will, to some degree, demonstrate whether it is fruitful to undertake further student disclosure research, and whether the research techniques employed are sufficiently sensitive to measure differences in disclosures within school settings. However, because inquiry into student disclosure is somewhat new and the field does not have available a set of proven research techniques, follow-up research on a large scale basis must be done before any of the following interpretations can be considered more than tentative.

### Scoring Procedures

Table 4 provides the basis for all other tables and figures presented. This initial table presents the total frequency of response for each aspect of self in each social setting in the school. The mean scores for the frequency of response are presented. This score was computed by dividing the total number of responses in each setting by the



Table 4

## Total Frequency Response

		HALL WAY	STUDY HALL	BATH- ROOM	LOCKER ROOM	CLASS- ROOM	TOTAL
10	Attitude and Opinion	45.8 458	72.1 721	11.9 119	23.6 236	64.2 642	44.1 2208
8	Tastes and Interests	59.5 476	89.1 713	15.5 124	32.7 262	58.2 466	52.6 2105
5	School	75.8 379	101.0 505	14.4 72	36.8 84	86.0 430	36.7 1467
5	Money	50.0 250	58.0 290	14.0 71	20.4 102	19.0 95	32.3 808
10	Person- ality	49.3 493	70.4 704	18.0 180	24.5 245	32.5 325	27.0 1947
6	Body	33.5 201	51.6 310	24.1 145	32.8 197	16.5 93	31.5 946
3	Feelings	73.7 221	93.3 280	22.0 66	33.0 98	47.0 141	53.7 806
	Total	52.7 2478	74.95 3523	16.5 777	28.2 1324	46.7 2192	10237

number of questions for each aspect of self. For example, in cell number one, the number 45.8 represents the mean for the number of responses that persons checked for the hallway setting for ten questions on attitudes and opinions.

Tests of significance were made using Pearson's chi-square ( $\chi^2_p$ ). Because of the large number of comparisons made and because of their post-hoc nature, an error rate of  $p \leq .01$  was used for all analyses.

### Disclosure Patterns in Selected Social Settings

This section presents an analysis of the data collected on the possible effect social settings have on the various aspects of self disclosure. The material is arranged according to the hypotheses and objectives outlined at the beginning of this chapter.

- I. The frequency of public and private disclosure among sampled students will vary according to selected school social environments.

An analysis of data reveals considerable support for this hypothesis. In three settings--hallway, study hall, and classroom--the frequency of disclosure varied significantly between those aspects which were public or responded to frequently and those aspects which were private, or rarely revealed. The locker room and bathroom, by contrast, were not areas of significant differences in disclosure patterns. Table 5 presents a comparison of significant differences of disclosure patterns in each five settings. Appendix A reveals the frequency of disclosure for each aspect of self in each setting. The tables reveal that in study hall, hallway, and classroom, both frequency of disclosure and

Table 5  
Analyses of Different Aspects  
Of Self Disclosed in Each Setting

<u>LOCATION</u>	<u>df</u>	<u><math>\chi^2</math></u> <u>p</u>
Hallway	6	26.1*
Study hall	6	26.6*
Bathroom	6	7.2 (NS)
Locker Room	6	8.3 (NS)
Classroom	6	86.2*

\*p < .01

significant differences are significantly higher. The locker room and bathroom show no significant results.

Dyadic comparisons were made for each of the above-mentioned significant locations. Table 6 illustrates these comparisons for each setting where a significant difference was revealed.

Table 6 shows that in hallway aspects of self on the body are clearly private disclosure items while aspects of self concerning school and feelings are public disclosures, seemingly shared with comparative ease. A similar pattern emerged in the study hall. The only difference was that aspect of self on money. Money was a private disclosure in the study hall while it was neither private nor public in the hallway.

In the classroom, the differences in disclosure are most disparate than in either the study hall or the hallway. The lines for public and private disclosures are most clearly delineated in the classroom. Aspects of self on the body, money, and personality are private disclosures. On the other hand, aspects of school, attitudes and opinions, and tastes and interests are clearly public disclosures. Feelings,

Table 6  
Dyadic Comparisons for Settings  
Having Significant Difference

	<u>PRIVATE ASPECT</u>	<u>FREQUENCY</u>	<u>PUBLIC ASPECT</u>	<u>FREQUENCY</u>	<u>df</u>	<u>x<sup>2</sup></u>
HALLWAY	Body	33.5	School	75.8	1	16.0*
	Body	33.5	Feelings	73.7	1	14.8*
STUDY HALL	Body	51.6	School	101.0	1	15.7*
	Money	58.0	School	101.0	1	11.6*
	Body	51.6	Feelings	93.3	1	11.6*
CLASSROOM	Body	15.5	School	86.0	1	48.0*
	Money	19.0	School	86.0	1	42.8*
	Personality	32.5	School	86.0	1	24.7*
	Body	15.5	Attitudes	64.2	1	28.8*
	Money	19.0	Attitudes	64.2	1	24.4*
	Body	15.5	Tastes	58.2	1	23.8*
	Money	19.0	Tastes	58.2	1	19.8*

\*p < .01

which were publicly shared in the hallway and in the study hall, are neither public nor private.

In summary, aspects of self-disclosure about the body and school are consistent, and not effected by the setting. Body is a constantly private area for disclosure, while school seems constantly public. The remaining aspects of self vary according to the setting. The classroom tends to be the setting where the lines are most clearly drawn on what is private disclosure and what is public disclosure.

- A. Will students perceive that they disclose more in some settings than in others?

The data collected for this question shows students perceive they disclose more in some settings than they do in others. Tables 7 and 8 report that the study hall was the setting of highest frequency of disclosure while the bathroom was the setting for the least frequency of disclosure. The other areas for public or high disclosure were the hallway and the classroom, in that order of frequency. The locker room and the bathroom were settings for private or low disclosure. It may be of importance to note that settings which were the three highest areas for frequency of disclosure--study hall, hallway, and the classroom--were also settings in the previous section where there was a significant difference in frequency of public and private disclosure.

Data were also collected for this research objective along sexual lines. Appendix A has frequency for male-female disclosure. The disclosure difference among females [ $\chi^2 (4) = 22, p < .01$ ] was beyond the .01 significant level, but not as high as that for the general population. Table 9 reports that for the females, the study hall is the setting for

Table 7

Frequency of Response in Varied Social  
Settings for Total Sample Population

<u>SETTING</u>	<u>MEAN FREQUENCY</u>
Hallway	52.7
Study hall	75.0
Bathroom	16.5
Locker Room	28.2
Classroom	46.7

$\chi^2 (4) = 47.7$   
 $p < .01$

Table 8

Dyadic Comparisons for Disclosure Frequency in Settings

<u>LOW SETTING</u>	<u>FREQUENCY</u>	<u>HIGH SETTING</u>	<u>FREQUENCY</u>	<u>df</u>	<u><math>\chi^2</math></u>
Bathroom	16.5	Study hall	75.0	1	38.25*
Locker Room	28.2	Study hall	75.0	1	21.45*
Bathroom	16.5	Hallway	52.7	1	19.06*
Bathroom	16.5	Classroom	46.7	1	15.25*

\* $p < .01$

Table 9

Female Disclosure in Different Settings

<u>LOW SETTING</u>	<u>FREQUENCY</u>	<u>HIGH SETTING</u>	<u>FREQUENCY</u>	<u>df</u>	<u><math>\chi^2</math></u>
Bathroom	10.1	Study hall	37.5	1	15.51*
Locker Room	13.3	Study hall	37.5	1	12.25*

\* $p < .01$



highest disclosure, while both the locker room and the bathroom are settings for low disclosure. The classroom and the hallway, settings for high disclosure for the general population, were neither high nor low for females. Table 10 shows that male disclosure was identical to female disclosure both in the significant difference ( $\chi^2 (4) = 25$ ,  $p < .01$ ) and in high place for disclosure (study hall) and low place for disclosure (bathroom). However, there were differences in male and female disclosure. The males perceived classroom and in the hallway as settings for public disclosure. The locker room, low disclosure setting for the females, was not significant for the males.

Students in different grades varied somewhat in which settings they disclosed aspects of self. Eighth graders did not perceive any settings as either low or high, ( $\chi^2 (4) = 8.3$ ,  $p > .01$ ), leading this study to conclude that for eighth graders, there is no direct relationship between disclosure tendencies and the setting in which disclosure takes place in schools. The tenth graders ( $\chi^2 = 24.3$ ,  $p < .01$ ) and twelfth graders ( $\chi^2 = 26.4$ ,  $p < .01$ ) did indicate a significant difference in where they disclosed information. Students in both grades perceived that the bathroom was the lowest setting for sharing information while the study hall was the highest. In addition, twelfth graders saw themselves disclosing little information in the locker room. Table 11 illustrates these data.

In conclusion, no matter how the data are viewed, there was agreement that the bathroom was the setting of low disclosure while the study hall was the setting for high disclosure. The hallway and the classroom, perceived as high disclosure for the total population, were

Table 10  
Male Disclosure in Different Settings

<u>LOW SETTING</u>	<u>FREQUENCY</u>	<u>HIGH SETTING</u>	<u>FREQUENCY</u>	<u>df</u>	<u>x<sup>2</sup></u>
Bathroom	5.6	Study hall	37.2	1	22.4*
Bathroom	5.6	Hallway	25.1	1	11.7*
Bathroom	5.6	Classroom	24.5	1	11.7*

\*p < .01

Table 11  
Disclosure Frequency in Varied  
Settings in Selected Grades

	<u>LOW SETTING</u>	<u>FREQUENCY</u>	<u>HIGH SETTING</u>	<u>FREQUENCY</u>	<u>df</u>	<u>x<sup>2</sup></u>
10th GRADE	Bathroom	7.1	Study hall	33.9	1	18*
12th GRADE	Bathroom	4.0	Study hall	27.6	1	18*
	Locker Room	6.6	Study hall	27.6	1	13*

\*p < .01

also high for females, but not for any other sub-group. The locker room, a low disclosure place for the general population, was also low for females, but not for any of the other sub-groups.

B. Will males and females disclose different aspects of self in different social settings?

Table 12 reports that there are no significant differences for males and females in what is disclosed in any of the settings, except the classroom. This would seem to support the previous statement that disclosures are more clearly delineated in the classroom than anywhere else. Appendix A shows the frequency of disclosure in each of the settings.

The dyadic comparisons in Table 13 for the classroom reveal the following information. Both males and females least shared their ideas about body and money. Males kept personality aspects private also, while females kept feelings as private information. The public disclosures were uniform for males and females. These were school, attitudes and opinions, and tastes and interests.

For males and females in each of the grades, there are varied results. There are no significant differences in revealing aspects of self in different social settings among eighth graders. It will be recalled that there were no significant differences for eighth graders in sharing information in different settings. In the tenth grade, the classroom was the only setting of significance. Both males and females, in that setting, revealed the least about the body. Females did not share money and feelings in the classroom. Only school aspects were shared freely

Table 12

Results of Analyses of Male and Female  
Disclosure for Aspects of Self in Varied Social Settings

M A L E S			F E M A L E S		
<u>LOCATION</u>	<u>df</u>	<u>x<sup>2</sup></u>	<u>LOCATION</u>	<u>df</u>	<u>x<sup>2</sup></u>
Hallway	6	15.33 (NS)	Hallway	6	11.39 (NS)
Study hall	6	14.5 (NS)	Study Hall	6	13.63 (NS)
Bathroom	6	10.0 (NS)	Bathroom	6	6.3 (NS)
Locker Room	6	2.5 (NS)	Locker Room	6	7.83 (NS)
Classroom	6	41.40 *	Classroom	6	43.48 *

\*p < .01

Table 13

Dyadic Comparisons Indicating Disclosure  
For Males and Females in Class

<u>LOW</u> <u>SETTING</u>		<u>FREQUENCY</u>	<u>HIGH</u> <u>SETTING</u>		<u>df</u>	<u>x<sup>2</sup></u>
	Body	8.2	School	45.2	1	25.83*
M	Money	12.0	School	45.2	1	19.11*
A	Personality	17.9	School	45.2	1	11.57*
E	Body	8.2	Attitudes	33.8	1	16.1 *
S	Body	8.2	Tastes	31.9	1	14.4 *
F	Money/Body	7.0	School	40.0	1	23.17*
E	Money/Body	7.0	Attitudes	30.3	1	14.3 *
M	Money/Body	7.0	Tastes	26.6	1	11.76*
A	Money/Body	7.0	Tastes	26.6	1	11.76*
L	Personality	14.6	School	40.0	1	11.36*
E						
S						

\*p < .01

in the classroom. The other aspects of self were neither public nor private.

In sum, only the classroom yielded significant results for this question. Since there were no significant differences in any of the other settings for males and females, nothing can be stated about the variance in other settings. The study hall and the hallway, areas of significant differences for the total population, were not significant for either sex.

C. Will students in particular grades differ in where they disclose aspects of self?

The information revealed supports the question that students will differ from grade to grade. In the eighth grade, students showed only a significant difference in the study hall [ $\chi^2 (6) = 17.5, p < .01$ ] while the tenth and the twelfth grades, [ $\chi^2 (6) = 40.6, p < .01$ ] and [ $\chi^2 (6) = 27.9, p < .01$ ], in contrast, disclosed significantly only in the classroom. As stated earlier, the lowest aspect of disclosure for each of the grades, no matter what the setting, was the body. The highest aspect of disclosure, no matter what the setting, was information about school. Tastes and interests were a high aspect of disclosure for both eighth and tenth graders, but not for twelfth graders. Attitudes and opinions was a high aspect of disclosure for tenth graders. Money was a low aspect of disclosure for twelfth graders, but not for the other two grades. So students varied not only in where they shared information, but also in what they shared.

- D. Will the frequency of disclosure in particular social settings increase as the grades increase?

Tests of significance were also run to find out where there was a difference in frequency of disclosure from one grade to another. There was none.

#### Summary of the Effect that Social Settings Have on Disclosure Patterns

The major hypothesis and parallel objectives were upheld excepting the one that disclosure will increase from one grade to another. Significant differences were found beyond the .01 level for the frequency of disclosure in different settings. Differences were also found for what aspects of self were shared in different settings. These differences were substantiated not only for the total population, but also for further sub-groups in sex as well as grades.

The following information is revealed for each of the settings:

Hallway: The hallway is the setting of second highest frequency for disclosure in the sampled schools. As in the other settings which showed significant differences, information about the body was strictly private in the hallway, while aspects on school and on feelings were public. These data only apply to the total sample population. When a further break-down was tested for sex differences and grade differences, there was no information statistically significant to report.

Study hall: The study hall is the setting where there was the greatest frequency of disclosure. More information was shared in the



study hall than in any of the other four settings. Like the hallway, the body was the lowest area of disclosure, but money was also a low area of disclosure in this setting. School and feelings are the highest area of disclosure in this setting. There were no significant results when the question was extended to either sex or to respondents in the eighth grade.

Locker Room and Bathroom: These were the lowest areas of disclosure in the schools. This was supported in findings for the general population, for males and females, and for each of the grades. Furthermore, because of the low frequency of response, there were also no significant differences in what kinds of information were shared in either of these two settings.

Classroom: Although the classroom was the third highest area of frequency of disclosure, it was the area with the greatest disparity for the kinds of aspects shared in all settings. Aspects of self on money, body, and personality were clearly private information. Aspects on school, attitudes and opinions, and tastes and interests were public. Feelings, which were a high area of disclosure in the study hall and in the hallway, were neither high nor low aspects of disclosure in this setting. Results for sub-groups--sex and grade--revealed the same information as that for the general population.

- II. There are differences in perceived public and private disclosure tendencies among sampled students in the eighth, tenth and twelfth grades when measured along selected variables of self.

The previous section reported data on the effect that selected social environments tend to have on the perceived disclosure tendencies among students in the eighth, tenth and twelfth grades. This next section will present data collected on aspects of self per se. The effect of the social settings will not be considered here. This section will also follow the outline of the hypothesis and the questions associated with this hypothesis.

Table 14 shows that there were clusters of public disclosure and clusters of private disclosure. Those aspects of private disclosure were those concerned with body, money, and personality. The public disclosures were those aspects concerned with school, feelings, and tastes and interests. Attitudes and opinions was neither high nor low for the present study.

- A. Will males and females differ in their disclosure tendencies across selected variables of self?

Males and females displayed practically the same perceived disclosure patterns as did the total population when measured along selected variables of self. The frequency of these disclosure patterns is found in Appendix A. Males and females disclosed little information about their bodies, money, and personality. These were private aspects. It will be recalled that this pattern is the same as the general population.

Table 14

Dyadic Comparisons For Public and Private  
Disclosure For Aspects of Self

<u>LOW</u> <u>ASPECT</u>	<u>FREQUENCY</u>	<u>HIGH</u> <u>ASPECT</u>	<u>FREQUENCY</u>	<u>df</u>	<u>x<sup>2</sup></u>
Body	157	School	293	6	41.1*
Money	162	School	293	6	37.7*
Body	157	Feelings	269	6	29.4*
Money	162	Feelings	269	6	26.6*
Body	157	Tastes	263	6	66.7*
Money	162	Tastes	263	6	24.0*
Personality	195	School	293	6	21.4*
Personality	195	Feelings	269	6	17.6*
Personality	195	Tastes	263	6	16.0*

\*p < .01

School, feelings, and tastes and interests were also shared easily with- in both sexes. The only difference was that attitudes and opinions, which did not register either high or low disclosure for the males or the total population, was an area of low disclosure for the females.

When this question was examined according to grade, it was found that both males and females differed in their disclosure patterns only in one grade. For the females, there was a significant difference in what was disclosed only in the eighth grade, [ $x^2 (6) = 24.8, p < .01$ ]. The males differed in their disclosure patterns only in the twelfth grade, [ $x^2 (6) = 23.3, p < .01$ ]. For the eighth grade females, Table 15 shows that school and feelings were high aspects of disclosure while money was a private area of disclosure. For the twelfth grade males, the same table shows that they tended to perceive that body was their

Table 15  
Dyadic Comparisons in Grades  
Where Significant Difference

	HIGH SETTING	FREQUENCY	LOW SETTING	FREQUENCY	df	$\chi^2$
<u>8th</u> <u>Grade</u> <u>Females</u>	Money	21	School	54	1	21.2*
	Body	25	School	54	1	19.4*
	Money	21	Feelings	50	1	14.1*
	Body	25	Feelings	50	1	12.6*
<u>12th</u> <u>Grade</u> <u>Males</u>	Money	26	School	52	1	16.6*
	Body	21	School	52	1	15.0*
	Body	21	Tastes	50	1	14.9*
	Money	26	Tastes	50	1	13.4*

\*p < .01

Table 16  
Dyadic Comparisons of Aspects of Self  
Disclosed in Sampled Grades

	LOW SETTING	FREQUENCY	HIGH SETTING	FREQUENCY	df	$\chi^2$
<u>8th</u> <u>Grade</u>	Money	44	School	99	1	21.2*
	Body	46	School	99	1	19.4*
	Money	44	Feelings	87	1	14.1*
	Body	46	Feelings	87	1	12.6*
<u>10th</u> <u>Grade</u>	Body	66	School	121	1	16.2*
	Money	67	School	121	1	15.6*
<u>12th</u> <u>Grade</u>	Money	43	School	90	1	16.6*
	Body	45	School	90	1	15.0*
	Body	45	Tastes	87	1	14.9*
	Money	43	Tastes	87	1	13.4*

\*p < .01

most private area of disclosure, while tastes and interests, and school were high areas of disclosure.

- B. Will students in particular grades disclose different aspects of self than students in other sampled grades?

In each of the sampled grades, there was a significant difference in which aspects of self were disclosed. Table 16 shows this. In the eighth grade, school and feelings were aspects of high disclosure while money and body were areas of low disclosure. For the tenth graders, the results were the same, excepting that feelings for tenth graders were neither high nor low aspects of disclosure. For the twelfth graders, money and body were low aspects of disclosure. School and tastes were high areas of disclosure.

For all three grades, there were similar results. These were that money and body were received as low aspects for disclosure. School was the highest area of disclosure in all three grades. While feelings and tastes were sometimes aspects for free sharing, aspects concerning personality and attitudes and opinions were not important.

This section of Chapter IV has presented an analysis of disclosure patterns as measured across aspects of self. According to the data collected, the hypothesis proposed was supported. There were differences in disclosure patterns for the male and female population, for the various age groups, and finally for the total sample population. In sum, there were public and private disclosures for each of the sub-groups. Where there were significant differences, the pattern tended to be as follows:

Low Disclosure:

body

money

personality

High Disclosure:

school

feelings

attitudes and opinions



## CHAPTER V

### SUMMARY AND IMPLICATIONS

This chapter summarizes and concludes the findings of the present study and suggests significant implications for further research and school improvement.

#### Summary

The central purpose of the present study was to determine perceived disclosure patterns among selected students in the eighth, tenth, and twelfth grades. The study investigated disclosure patterns in the classroom and four other less formal settings in the school. These were the hallway, study hall, locker room and the bathroom. The major hypotheses which gave direction to the study and which generated seven parallel research questions were:

1. The frequency of public and private disclosure among sampled students will vary according to selected school social environments.
2. There are differences in perceived public and private disclosure tendencies among sampled students in the eighth, tenth, and twelfth grades when measured along selected variables of self. The variables of self that were measured were attitudes and opinions, tastes and interests, school, money, personality, body, and feelings. One hundred forty-seven students were identified as the sample population from a suburban school setting.

Pearson's chi-square analysis was used to determine significant differences. For this study, an error rate of  $p < .01$  was used for acceptable significance. An analysis of student disclosure data indicated that perceived disclosure patterns vary significantly from one social setting to another. They vary in several ways:

1. The frequency of response varies from one social setting to another.
2. The public and private disclosure of aspects of self varies from one social setting to another. Some aspects are public in one setting and private in another.
3. There is a highly significant difference in public and private disclosure. Clusters developed around those aspects disclosed publicly and those disclosed privately.
4. There is some effect of the demographic variables of grade and sex. Students in different grades vary somewhat in their disclosure patterns. Males and females show primarily similar patterns. They differ in their disclosure patterns to a small degree.

The findings of this study tend to support the conclusion that student disclosure patterns vary from one school setting to another. Also, disclosure tendencies, both frequency and substance within male and female populations, vary from setting to setting.

According to the results of this study, the study hall has the highest frequency of disclosure. This finding was indicated for the total sample population, for males and females and for all grades except the eighth grade. The setting of second highest disclosure was

the hallway (which was the highest for the eighth graders, while study hall was second) and the next was the classroom. As stated in Chapter IV, the settings of lowest frequency of disclosure--the bathroom and the locker room--were also the settings where there was no significant difference in what substance of self was disclosed.

Although the study hall was the setting of most frequent disclosure, the classroom was the setting of greatest significant difference in what was disclosed. In the classroom, all aspects of self were accounted for except for feelings. Money, body, and personality were aspects of self which were private disclosures. School, tastes and interests, and attitudes and opinions were public disclosures. The data suggest that students are comfortable making public disclosures in the classroom, and that private information is not readily disclosed in this setting. This kind of information should give teachers who are interested in working with disclosure some guidelines for gathering salient data about students. The substance of the data collected in the study hall and in the hallway was not very different. For the study hall both money and body (not personality as in the classroom) were private disclosures. School and feelings were high disclosures while both tastes and interests and attitudes and opinions were neither high nor low. School and feelings were also high disclosures for the hallway. Only the body was a low disclosure for this setting.

Males and females tended to duplicate each other in some of their disclosure patterns. For example, both sexes saw themselves disclosing most in the study hall and least in the bathroom and locker room. However, there were differences among sexes. The classroom and the

hallway were areas of high disclosure for the males. These two settings were neither high nor low for the females.

A significant difference in disclosure for males and females occurred in only one setting: the classroom. Private disclosure for both sexes tended to be aspects dealing with the body and money. Public disclosure for both sexes were school, attitudes and opinions, and tastes and interests. The differences were that males kept personality aspects private in the classroom while females protected their feelings from the classroom situation.

As far as disclosure differences in grades are concerned, there tended to be a similar pattern in the frequency of disclosure for tenth and twelfth grade students. Both grades perceived the bathroom as the setting of lowest disclosure while the study hall was the greatest of disclosure. The eighth graders disclosed more in the hallway than in any other setting while the locker room was the lowest setting of disclosure. Considering where significant differences in disclosure patterns occurred, the eighth graders showed a significant difference only in the study hall; while the tenth and twelfth graders perceived the classroom as the only setting for significance. Body was the aspect least disclosed while school was the variable most disclosed.

The present study supported findings similar to the information which Jourard and Lasakow found in 1958 in their study. The similar findings were:

1. There were clusters of disclosure.
2. The clusters were similar. In both studies, the aspects which were public were tastes and interests, and school. [called work

(and studies) in original]. The aspects which were private in both studies were body, money, and personality.

There were also distinct differences between the results of the present study and the Jourard and Lasakow study:

1. The disclosure for the aspect of tastes and interests, high for the Jourard study, was neither high nor low for this study.
2. The order of disclosure of self (from what aspect disclosed most to which disclosed least) was dissimilar.

For the present study (decending order of frequency):

1. school
2. feelings (not in 1958 study)
3. tastes and interests
4. attitudes and opinions
5. personality
6. money
7. body

For the Jourard and Lasakow study (decending order of frequency):

1. attitudes and opinions
2. tastes and interests
3. work (and school)
4. personality
5. money
6. body

Implications of the study are formulated as they pertain to stimulating future research in student disclosure. Also, implications are described for teachers in secondary schools.

#### Implications For Further Research

The present study investigates disclosure patterns for affluent suburban students. An additional study might encompass more representative populations where not only suburban students are sampled, but also students from the inner city and students from rural areas. Questions to consider in such a study include:

Do living styles have any effect on the disclosure patterns of students?

Are rural students more reticent than city students?

Do public and private disclosures vary from one societal setting to another?

Do students in the city disclose more in the classroom than students from the rural areas?

Further, the present study was concerned only with perceived disclosure patterns. Another follow-up study could compare perceived disclosure patterns with observed disclosure patterns. Do students perceive they are disclosing the way others observe them disclosing? The same disclosure instrument might be used with a demographically different population. Students would fill out the form for their perceived disclosure patterns. Trained observers could fill out the form as they systematically observe students actually disclosing information.



An additional follow-up study could be designed which fits more closely with Jourard and Lasakow's original design. To whom do students perceive they disclose information? What do students disclose to their best friends in school? To parent or to parents, to teachers?

Another use for the instrument on disclosure developed in the present study would be to determine which teachers (or what kind of teachers) receive personal disclosures from students. For example, do those teachers who tend to be less authoritarian receive more disclosures from students than teachers who are more authoritarian? Does a physical education teacher receive a different kind of disclosure than a classroom teacher? What about the kind of disclosures which a coach receives or a guidance counselor? Does the counselor receive less or more personal disclosures?

Finally, Chapter I states that, heretofore, practically no research on student disclosure has been conducted in secondary schools. The present study represents an initial thrust into disclosure in schools by using an adapted version of the Jourard Self Disclosure Questionnaire (JSDQ). A further refinement of the psychometric properties of this instrument could be useful. For example, the seven aspects of self identified for this study are by no means complete or inclusive dimensions. Nor do they have complete construct validity. It is hoped that additional research will result in further validation of the aspects of self and in the identification and measurement of new aspects of self that will complement or expand the dimensions used in the present investigation.

### Implications for Teachers

One practical implication of this study is that teachers should have knowledge of the kinds of information which is shared in school settings--information about school, attitudes, and feelings are easily shared. Information about body, money, and personality are not so easily disclosed. Since such disclosures are more private, it makes sense for teachers to begin with the easier and more public disclosures and to incorporate these data about learners into decisions about the educational program. This does not suggest that attention to the private disclosures should be minimized. Rather, it implies that teachers should work with immediate information and carefully seek more private data at opportune times and places. Not until teachers learn to gather and use both public and private disclosures will it be possible to make schools responsive to the psychological needs of students.

Another implication of this study is the need for further investigation into what conditions in social settings foster or hinder student disclosure. To find out what dynamics in study halls make it conducive and safe enough to disclose information would be helpful to teachers. Also, to discover why the classroom disclosure lines are drawn so clearly--that feelings, which are shared so readily in other settings are not shared in the classroom. What is it about the classroom which mitigates against the sharing of information about feelings, body, money, and personality? If those personal disclosures are excluded, how much do we know about the individual and how can we make conditions in schools appropriate for the learners?

Further, as a result of this study, teachers now know what aspects of student self are more likely to be disclosed and in what particular settings. Also, the present study suggests what type of information is difficult to collect and identifies settings that do not seem to foster student disclosures. It is important for teachers to create ways of collecting student disclosures and to translate findings into instructional and curricular changes. The more difficult private disclosures necessitate more strategies for data collection. Teachers should create humane procedures for gathering data about aspects of self which were found to be not shared readily. One procedure for adoption is the incorporation of humanistic curriculum into the existing educational program. By actually teaching about personality and self, it might be possible to foster an environmental setting that will stimulate the sharing of private disclosures. Such curriculum will also present substance that will assist students in the understanding of disclosures that are problematic curriculum.

Finally, the present study implies that it is important for teachers to determine their own disclosure patterns. Possibly, if teachers disclosed more information, it would generate appropriate disclosure in students. Also, teachers should seek to determine their receptivity to varied types of student disclosures. One likely explanation for the lack of private disclosures is that teachers do not respond or reward such behavior in students.

Teachers must be sensitive to public and private student disclosures in all settings of the school. Teachers who are responsible for making decisions about the instructional program of learners need to

know about what kinds of information students can easily share and what kinds of information is difficult for students to share. Only then will it be possible for teachers to make personalized instructional decisions and create a climate which permits disclosure as a part of the humanizing process in schools. Only then will students believe that disclosure is a legitimate part of the educational process that leads to mature and meaningful personal growth.

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A P P E N D I C E S

A P P E N D I X      A

FREQUENCY OF RESPONSE TO SELF-DISCLOSURE QUESTIONS

Frequency of Aspects Revealed  
For Each Setting (Total Population)

	<u>ATTITUDES</u>	<u>TASTES</u>	<u>SCHOOL</u>	<u>MONEY</u>	<u>PERSON- ALITY</u>	<u>BODY</u>	<u>FEELINGS</u>
<u>HALLWAY</u>	46	60	76	50	49	34	74
(1) $\chi^2$ (6) = 26, $p < .01$							
<u>STUDY HALL</u>	72	89	101	58	70	52	93
(2) $\chi^2$ (6) = 27, $p < .01$							
<u>BATH ROOM</u>	12	16	14	14	18	24	22
(3) $\chi^2$ (6) = 7, $p > .01$							
<u>LOCKER ROOM</u>	24	33	37	20	25	33	33
(4) $\chi^2$ (6) = 8, $p > .01$							
<u>CLASS ROOM</u>	64	58	86	19	33	16	47
(5) $\chi^2$ (6) = 86, $p < .01$							

Frequency of Female Disclosure  
In Varied School Settings

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<u>SETTING</u>	<u>FREQUENCY</u>
Hallway	27.3
Study Hall	37.5
Bathroom	10.1
Locker Room	13.3
Classroom	21.3

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Frequency of Male Disclosure  
In Varied School Settings

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<u>SETTING</u>	<u>FREQUENCY</u>
Hallway	25.1
Study Hall	37.2
Bathroom	5.6
Locker Room	14.9
Classroom	24.5

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Male and Female Disclosure of Aspects of  
Self in Varied Social Settings

	SETTING	ATTITUDES	TASTES	SCHOOL	MONEY	PERSON- ALITY	BODY	FEELINGS	df	$\chi^2$
DISCLOSURE	Hallway	23.5	26.8	36.6	25.2	21.4	13.8	35.6	6	15.3 (NS)
	Study Hall	37.4	46.7	48.2	31.6	33.3	22.0	45.0	6	14.52(NS)
	Bathroom	4.5	5.2	5.2	6.6	5.3	7.5	7.0	6	1.13(NS)
	Locker Room	12.8	16.6	17.2	11.6	12.1	7.3	1.7	6	2.53(NS)
	Classroom	33.3	31.9	45.2	12.0	17.9	8.2	26.7	6	41.4 *
DISCLOSURE	Hallway	21.7	31.2	33.2	24.2	27.6	19.2	37.6	6	11.89 (NS)
	Study Hall	34.3	41.5	52.0	26.8	37.2	29.7	49.3	6	13.63 (NS)
	Bathroom	7.0	9.1	8.2	6.6	11.8	15.2	14.0	6	6.3 (NS)
	Locker Room	10.2	15.2	20.8	8.2	12.0	15.5	15.3	6	7.83 (NS)
	Classroom	30.3	26.6	40.0	7.0	14.6	7.3	20.3	6	43.48 *

\* p < .01

Male Disclosures On Each Aspect/Self  
For Each Setting

	<u>ATTITUDES</u>	<u>TASTES</u>	<u>SCHOOL</u>	<u>MONEY</u>	<u>PERSON- ALITY</u>	<u>BODY</u>	<u>FEELINGS</u>
<u>HALLWAY</u>	24	27	37	25	21	14	36
(1) $\chi^2$ (6) = 15.33, $p > .01$							
<u>STUDY HALL</u>	37	47	48	32	33	22	45
(2) $\chi^2$ (6) = 14.5, $p > .01$							
<u>BATHROOM</u>	5	5	5	7	5	8	7
(3) $\chi^2$ (6) = 1.0, $p > .01$							
<u>LOCKER ROOM</u>	13	17	17	12	12	7	17
(4) $\chi^2$ (6) = 2.5, $p > .01$							
<u>CLASSROOM</u>	34	32	45	12	18	8	27
(5) $\chi^2$ (6) = 41.40, $p < .001$							

Frequency Disclosure in Grades:  
 Indicating Where Students Perceived They Disclosed Most

<u>GRADE</u>	<u>HALLWAY</u>	<u>STUDY HALL</u>	<u>BATH ROOM</u>	<u>LOCKER ROOM</u>	<u>CLASS ROOM</u>	<u>df</u>	<u>x<sup>2</sup></u>
8th	16.1	14.9	6.0	10.6	17.5	4	6.3 (NS)
10th	21.3	33.9	7.1	12.0	16.1	4	23.6 *
12th	15.3	27.6	4.0	6.6	12.1	4	26.2 *

\* Significance at  $< .01$  level.

Frequency of Total Population Disclosure  
 Across Aspects of Self

<u>ATTITUDES</u>	<u>TASTES</u>	<u>SCHOOL</u>	<u>MONEY</u>	<u>PERSON- ALITY</u>	<u>BODY</u>	<u>FEELINGS</u>	<u>df</u>	<u>x<sup>2</sup></u>
221	263	293	162	195	157	269	6	78.4*

\* Significance at  $< .01$  level.

Dyadic Comparisons on Male Disclosure  
Along Aspects of Self

<u>LOW ASPECT</u>	<u>FREQUENCY</u>	<u>HIGH ASPECT</u>	<u>FREQUENCY</u>	<u>df</u>	<u><math>\chi^2</math></u>
Body	69	School	152	1	38.8*
Money	87	School	152	1	17.9*
Personality	90	School	152	1	15.9*
Body	69	Feelings	131	1	19.2*
Body	69	Tastes	129	1	18.2*

\*p < .01

Dyadic Comparisons on Female Disclosure  
Along Aspects of Self

<u>LOW ASPECT</u>	<u>FREQUENCY</u>	<u>HIGH ASPECT</u>	<u>FREQUENCY</u>	<u>df</u>	<u><math>\chi^2</math></u>
Money	73	School	159	1	31.9*
Body	87	School	159	1	21.1*
Money	73	Feelings	135	1	18.5*
Personality	103	School	159	1	12.0*
Attitudes	104	School	159	1	11.5*
Money	73	Tastes	125	1	13.7*

\*p < .01

A P P E N D I X     B

JOURARD-LASAKOW SELF-DISCLOSURE QUESTIONNAIRE  
(1958)

## The Self-Disclosure Questionnaire

### Attitudes and Opinions

1. What I think and feel about religion; my personal religious views.
2. My personal opinions and feelings about other religious groups than my own, e.g., Protestants, Catholics, Jews, atheists.
3. My views on communism.
4. My views on the present government--the president, government policies, etc.
5. My views on the question of racial integration in schools, transportation, etc.
6. My personal views on drinking.
7. My personal views on sexual morality--how I feel that I and others ought to behave in sexual matters.
8. My personal standards of beauty and attractiveness in women--what I consider to be attractive in a woman.
9. The things that I regard as desirable for a man to be--what I look for in a man.
10. My feelings about how parents ought to deal with children.

### Tastes and Interests

1. My favorite foods, the ways I like food prepared, and my food dislikes.
2. My favorite beverages, and the ones I don't like.
3. My likes and dislikes in music.
4. My favorite reading matter.
5. The kinds of movies that I like to see best; the TV shows that are my favorites.
6. My tastes in clothing.
7. The style of house, and the kinds of furnishings that I like best.



8. The kind of party, or social gathering that I like best, and the kind that would bore me, or that I wouldn't enjoy.
9. My favorite ways of spending spare time, e.g., hunting, reading, cards, sports events, parties, dancing, etc.
10. What I would appreciate most for a present.

#### Work (or Studies)

1. What I find to be the worst pressures and strains in my work.
2. What I find to be the most boring and unenjoyable aspects of my work.
3. What I enjoy most, and get the most satisfaction from in my present work.
4. What I feel are my shortcomings and handicaps that prevent me from working as I'd like to, or that prevent me from getting further ahead in my work.
5. What I feel are my special strong points and qualifications for my work.
6. How I feel that my work is appreciated by others (e.g., boss, fellow-workers, teacher, husband, etc.).
7. My ambitions and goals in my work.
8. My feelings about the salary or rewards that I get for my work.
9. How I feel about the choice of career that I have made--whether or not I'm satisfied with it.
10. How I really feel about the people that I work for, or work with.

#### Money

1. How much money I make at my work, or get as an allowance.
2. Whether or not I owe money; if so, how much.
3. Whom I owe money to at present, and the amount I have borrowed from in the past.
4. Whether or not I have savings and the amount.
5. Whether or not others owe me money, the amount, and who owes it to me.

6. Whether or not I gamble; if so, with whom I gamble, and the extent of it.
7. All of my present sources of income, wages, fees, allowance, dividends, etc.
8. My total financial worth, including property, savings, bonds, insurance, etc.
9. My most pressing need for money right now, e.g., outstanding bills, some major purchase that is desired or needed.
10. How I budget my money--the proportion which goes to necessities, luxuries, etc.

### Personality

1. The aspects of my personality that I dislike, worry about, that I regard as a handicap to me.
2. What feelings, if any, that I have trouble expressing or controlling.
3. The facts of my present sex life--knowledge of how I get sexual gratification, any problems that I might have, with whom I have relations, if anybody.
4. Whether or not I feel that I am attractive to the opposite sex; my problems, if any, about getting favorable attention from the opposite sex.
5. Things in the past or present that I feel ashamed and guilty about.
6. The kinds of things that just make me furious.
7. What it takes to get me feeling really depressed and blue.
8. What it takes to get me real worried, anxious and afraid.
9. What it takes to hurt my feelings.
10. The kinds of things that make me feel especially proud of myself, elated, full of self-esteem, self-respect.

Body

1. My feelings about the appearance of my face, things I don't like, and things that I might like about my face and head--nose, eyes, hair, teeth, etc.
2. How I wish I looked: my ideals for overall appearance.
3. My feelings about different parts of my body--legs, hips, waist, weight, chest.
4. Any problems and worries that I have had about my appearance in the past.
5. Whether or not I now have any health problems--e.g., trouble with sleep, digestion, female complaints, heart condition, headaches, piles, etc.
6. Whether or not I have any long-range worries or concerns about my health, i.e., cancer, ulcers, heart trouble.
7. My past record of illness and treatment.
8. Whether or not I now make special efforts to keep fit, healthy, and attractive, i.e., calisthenics, diet.
9. My present physical measurements--height, weight, waist, etc.
10. My feelings about my adequacy in sexual behavior--whether or not I feel able to perform adequately in sex relationships.

A P P E N D I X      C

ADAPTED QUESTIONNAIRE

### Adapted Questionnaire:

This test is to help me find out what kinds of information you share with your friends in different areas of the school. Listed below are fifty items, each of which deals with some personal information which you might have shared with your friends. Next to each item you will find five blocks, each one representing a setting in the school. The different settings in the school are:

1. Hallway
2. Study Hall
3. Bathroom
4. Locker room
5. Classroom

You are to check as few or as many settings where you have revealed this information to your friends. In some cases, you might find that you check several of the settings, while in other cases, you might find that you check none of the settings.

The key will be as follows:

- A. Hallway
- B. Study Hall
- C. Bathroom
- D. Locker Room
- E. Classroom















